EDITOR'S FOREWORD

ONCE a year we make a special effort to assist the Commission on Missions of the Congregational Churches in its Every Member Canvass campaign. In this connection we try to supplement the material prepared by the Secretary of Promotion. This September number tells the story, in part at least.

THE work of editing a missionary magazine, even though it represents various Boards in need of funds, does not ordinarily call for much talk about money. We frankly confess that financial matters are not our first consideration. We leave that important business to our promotional secretaries. Our business is to gather the facts from the fields and to place them before our readers in such form that interest shall be stimulated and faith in the enterprise constantly fed.

NEVERTHELESS, we would be derelict indeed if we did not "talk money" at least once a year, and talk it in such a way as to help along the financial movement for better and bigger achievements together. This is what we hope we are doing in this September issue.

CAREFUL perusal of the financial statements should make clear the pressure for money under which our Foreign Boards are constantly laboring. It should justify the five million dollar apportionment from the viewpoint of the foreign field, and should help stimulate a desire on the part of the reader to get under the load a bit more.

READERS interested in the Every Member Canvass will gain not a little from the prize-winning story from Fargo, from the article entitled "A Layman Talks," and from Mr. Beard's specially prepared statement for the *Herald*. The charts are of special interest.

THERE are many in our denomination who have to be reminded once in a while that this foreign missionary work of the churches is a growing concern; that in spite of disaster and all sorts of discouragements and disappointments, the Kingdom of God is steadily progressing in the fields where we are privileged to work. Articles like these from Paotingfu, Taiku, and Fenchowfu in North China will feed the faith of many doubting Thomases. Surely we cannot compare the present work in China with the state of affairs in 1900, after the Boxers thought they had wiped the work and workers out of existence, without gaining new incentive for the furtherance of the work in that field and in all fields where the Boards work. Renewed faith in missions will prove to be the best urge possible for an enthusiastic Every Member Canvass this year in behalf of the Apportionment for 1925.

NOT a few secretaries have articles in this September issue. We print one from Miss Kate Lamson of the Woman's Board growing out of her rich experiences and careful, painstaking observations of the past thirty-one years. Secretary Barton serves as he always does in stimulating greater faith in the enterprise. Secretary Patton tells us a story of Dr. Arthur Smith of China which fits in admirably with our thought of the Boxer days and the work of the present.

OTHER departments in this September *Herald* have their special friends. The letters from the missionaries, personal items regarding the missionaries, our Bookshelf, the Methods and Programs Department for those interested in missionary education — these, along with the editorials, may prove of value.

Next month we shall major in things African.

THE MISSIONARY HERALD

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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THE FINAL WORD

This is our last statement as to finances. Eleven months have passed, and on September 8 the books will close on another fateful year. What do the months reveal? For July, the churches show a slight gain of $2,188.80. Their gain for eleven months is $13,092.73. Individual gifts fall off $11,498.62 in July as compared with last year. This is not as significant as it seems, since in 1923 our end-of-the-year appeal was issued in time to secure a big response in July. On the eleven months' basis, individuals show a loss of $16,800.22. The Young People fell off in July and are behind $164.95 for the longer period. Legacies gain $4,009.26 in July, but are a little behind for the eleven months' period. As to matured conditional gifts, they help redeem a rather disappointing general situation. There is a loss of $1,600 for July, but a noteworthy gain of $56,478.51 for the year so far as completed.

Now we want every member and friend of the Board who reads these words to ask himself if he has done all he should to make this year a success. There is the regular giving through the local church, of course, but multitudes of friends do more than that — they ask the privilege of contact with the Board and its missionaries through checks sent direct to our treasury. The number of such friends is increasing year by year. Readers of the *Herald* are not only friends of the Board, but intelligent friends. They know the facts on every field; they do not give in the dark or merely on general principles of benevolence. We ask them to come forward right now with a vote for missions and the American Board in the form of a personally signed check to Frederick A. Gaskins, Treasurer, 14 Beacon Street, Boston, Mass.

PROVIDING FOR PROVIDENCE
OCTOBER 21–23

PLANS for the gathering at Providence are rapidly taking shape and indications point to a great meeting. Rhode Island will undoubtedly turn out in force, and so will near-by Connecticut and Massachusetts. But we plan for a much wider sweep and look for corporate members and friends from all over New England and the country. They will not be disappointed. The program will be full of good things. Some thirty missionaries, representing nearly all the fields of the Board, will be on hand to tell the story of their work. Special attention will be given to Africa and China on account of the wealth of workers from those lands. It is hoped to have Mr. Sze, the Chinese minister to the United States, as one of the evening speakers. A highly important address will be given by Dr. Joel E. Goldthwait, the eminent physician of Boston, on "A New Medical Policy for the American Board," which is likely to provoke considerable discussion. Aside from the official sessions, which will be held in the Central Congregational Church (Dr. Arthur H. Bradford, pastor), there will be an array of side meetings for students, business men, and women, also an exhibit of unusual scope and interest. For programs and particulars write to Dr. Bradford or to the Home Department of the Board.

A TIMELY LAY SERMON

AS we find ourselves swept into the swirl of the fall drive for funds, we are reminded of a sensible sermon unconsciously preached last year by a layman of Glen Ridge, N. J. Mr. Courtland Smith was the layman's name. He is of the Joseph Richards Company, New York, advertising experts of the Commission on Missions. The message formed part of a business letter on the publicity material for the year. This fact perhaps makes it the more significant.

Mr. Smith's remarks were as follows:—

> "At least one of the fall posters should go straight to fundamentals: the faith that the Church rests upon for all its progress—a motive force that too often defies analysis, but without which our religion would be as unstable as science. The church or churches that disregard this simple fundamental in their money-raising campaigns are building bricks without straw. I watched the Inter-Church organization sidestep it to their eventual sorrow. Pulpits themselves, in their too often mistaken idea of seeking popularity, aim to be 'regular fellows' and succeed only in appearing shallow.
>
> "Remember, I am speaking as a typical hard-boiled member of the Church, who loses most of the early training, but never loses respect and admiration for faith. Without faith—nothing."

Not by special devices; not by lowering ourselves to the man-of-the-world's plane of living and thinking; not by reliance upon interest stirred up through glowing accounts of the by-products of missions shall we win the support of the men and women of America. The greatest and most irresistible appeal rests as it always will rest, upon the innate reverence that all connected with our churches feel for Jesus Christ, the Saviour of Men, and upon their natural response when they comprehend any common-sense plan to pass along His Gospel to the "other fellow."

ALSO ONE FROM THE FIELD

And while we are on the subject, let us take to heart the words of one of our best-known Turkey missionaries, Rev. J. Kingsley Birge:—

"This week, I spoke to one of the church associations in New Hampshire. Only two of the churches in the association had raised their apportionment, and thirteen had fallen woefully behind. When I study the situation in the Connecticut churches, the New York churches, and the Ohio churches, and realize that these are cross-sections of our whole Congregational situation, my heart trembles for the *spiritual* future of our Fellowship. When we have to substitute:

'Good morning, Mr. Church-Church Member,
With your check book just as small as mine,
Good morning, Mr. Church-Church Member,
You've got to get in line;
You simply must or the Church will go bust, etc.

for

'When I survey the wondrous cross
On which the Prince of Glory died,

as is actually being done in raising the budget in numbers of our churches, it is time for us to look for the falling off in gifts to Christ's great purpose of redemption, not to the higher cost in living nor to the increased necessity of owning an automobile, but to a falling off in spiritual allegiance and devotion among His followers. If, as one Connecticut minister said to me, missions is 'the side-show' of the Church, then of course we are justified in thinking *first* of high-priced music and of beautifully carved pews, rather than of the wails of suffering womanhood on the roads that lead to death in Turkey, or of mud-huts where vermin swarm and where children live and die in pagan ignorance and superstition by the banks of the Ganges, or in the jungles of Africa. Dim religious light, softly falling through beautiful stained-glass windows, may help create a better and more 'religious atmosphere' and 'worshipful attitude of mind' than the story from missionary lips of light from the Son of God, illumining dark places in Foochow, or in Ahmednagar, or the picture he may bring of countless children's faces turning from the darkness to the light. But if this is so, then the Christian faith and hope is far different from what it was in the days when it arose from the ashes of the arenas in the Roman Empire and went out to conquer the world for the Hero of the Cross."

AND SO TO THE TASK!

The remarks of Mr. Smith and Mr. Birge will touch a responsive chord in us all, particularly in those who have to stress budgets and giving. None are more mindful of the great spiritual requirements of the day than our promotional secretaries themselves. Friends, not funds, are their first consideration, yet do they not rightly expect financial proof of our faith?

THE PROGRESSIVE NATURE OF MISSIONS[1]

"FOREIGN missions are believed to be essentially progressive. They are so, like the growth of a tree, or of a family. The analogy in the latter case is most striking. The children advance in physical, intellectual, and moral development, make increasing demands for food, clothing, and education, and must be prepared to take an independent and useful stand in the world. This progress is a part of the family constitution, and violence is done to the laws of domestic and social life wherever it is resisted, or even not promoted. Up to a certain period, it involves a regular increase of expense, which no enlightened parent would withhold, except from necessity.

"The same general truth holds in respect to missions. Some have expressed the opinion that the Board should form its plans on the basis of a fixed income; and they have mentioned 250,000 or 300,000 dollars, thinking it cannot be expected to receive a larger income. The proof of such a fact would also prove the certainty of a decline, at no distant day, of our present system of missions, and also of the existing missionary spirit in our churches. It is impossible our system of missions should long be prosperous on a uniform basis of expenditure, unless there should be something like a new and extraordinary dispensation of the Spirit. Some, misled by supposed analogy drawn from the business of the world, can see no more difficulty in regulating the expenditures of foreign missions than those of trade and commerce. But there is scarcely any analogy between the two. Besides the intrinsic difference in their natures, the work of missions is preëminently a work of faith. Faith apprehends the main grounds of confidence respecting it. Our hopes and expectations concerning its progress and final triumph are sustained by the command, promise, faithfulness, power, and agency of Almighty God. There is great room for discretion, indeed, in forming new missions. A missionary society may have too many missions. But the missions being once instituted, they are subject, like so many families, to the inevitable necessity of being progressive, or of suffering penalties subversive of their very existence. This is the law of their nature. And up to a certain point in their advancement, there will be a regular increase in the demand for expenditure.

[1] From a Tract entitled *The Essentially Progressive Nature of Missions to the Heathen.* Published probably fifty years ago, but quite modern still.

"The principle we seek to establish is, not only that missions must be progressive, or they will run out, but that this progress becomes the basis of increased expenditure, and creates a demand for it. The demand will be answered, and ought to be answered, more or less, by the natives themselves; but in most heathen communities, after all that can be got from the native converts, there will be an increasing demand upon us, here at home, for men and pecuniary means, proportioned to the development of results in the mission; and this may be expected to continue up to the period when the people have so far got possession of the institutions of the Gospel, and come under their influence, as to appreciate in some good measure their importance. Every new advance may be said to involve a call for additional expense, as the condition of its healthful permanence."

THIS IS NOT NEW WORK

THE Congregational Sunday School Society organizes a Sunday School in a new Western town. That is new work. But when the Sunday School becomes the nucleus of a church, it is not new work for the Home Missionary Society to aid in organizing and supporting a church there, or the Church Building Society in helping to erect a new building. Not to do so would be to deny and negative the effort of the Sunday School Society in its original and legitimate task.

Twenty years ago the American Board began a mission in the Philippine Islands. By agreement with the other Boards already there, the large Island of Mindanao, with a million people, including 400,000 Moros, was assigned to us as our exclusive field. One missionary family was at first sent, followed by a physician. No one for a moment believed our responsibility could be discharged to that vast and varied population of many races and languages by two missionary families. Beginning work in the Philippine Islands was new work, but following up the necessary and inevitable expansion is not new work. Not to encourage and support the inevitable expansion would be equivalent to partial withdrawal and the denial of the responsibility put upon us and accepted by us when that special field was assigned to us and when we accepted it.

The Sunday School has developed into a church more rapidly than was anticipated twenty years ago. Our mission is today face to face with a receptive Moslem race and not a missionary yet assigned to them. We are confronted by a sweeping movement away from the Catholic Church, essentially Protestant in character, with only one ordained missionary and almost no trained native pastors or preachers to guide it. We have accepted a share in the union training of preachers and native leaders, with only two ordained men assigned to the task. We have found a door of approach open to various wild tribes in the center of the island, and as yet no organized method of approach and no missionaries to lead in any approach.

We do not need to carry on general education, for the Government does that; but Government schools are godless, and as our Christian leaders must come from these schools, we must, in the form of a Christian dormitory, provide a Christian home for selected and hopeful candidates. We must erect the inevitable dormitory buildings for the selected students, and safe houses for the missionaries. We must aid the rapidly rising native church to tide over the initial stages to self-support. We must bear our share of responsibility in the union educational work in Dumaguete and Manila, without which native leaders cannot be reared. This is not new work; it is the inevitable expansion of the old work. Not to expand is to betray our trust and die.

In order, therefore, to keep our work from slumping, we must let it normally expand. This requires, as soon as resources are available,

A safe house for each of our four families (they are living in native houses now)	@	$5,000	$20,000
Houses for four new families	@	5,000	20,000
Two new families for work on North Coast and among wild tribes—outfit, travel, and salary, first year	@	3,200	6,400
An ordained man and a doctor for the Moros, first year			6,400
Dormitory at Cagayan			12,000
Hospital for Moros			10,000
Scholarships for men preparing for service			5,000
Immediate need for Philippines			$79,800

Nothing here can be called new work. It represents only normal growth. J. L. B.

A GREAT FOREIGN MISSIONS CONVENTION

THE Foreign Missions Convention to be held under the auspices of the Foreign Mission Boards of Canada and the United States is announced to meet at Washington, D. C., January 28–February 2, 1925.

The primary purpose of the Convention is for the information and inspiration of the churches. It will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field. Its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the Home Base as to their foreign mission responsibilities and obligations.

This Convention is the successor to the Ecumenical Missionary Conference held in New York in 1900, and the Edinburgh Conference at Edinburgh in 1910.

The attendance will be limited to 5,000 delegates representing the Foreign Mission Boards and Societies of Canada and the United States. Admittance will be by ticket. It is recommended that

each delegation include: (*a*) Officers and members of Foreign Mission Boards (both men and women); (*b*) Pastors of churches; (*c*) Laymen and laywomen in equal numbers; (*d*) General church officials; (*e*) Theological and college professors; (*f*) Foreign missionaries at home on furlough; (*g*) Student Volunteers and other candidates for the foreign mission field.

The Committee on Arrangements, under the chairmanship of James L. Barton, of the American Board, is organizing a program which will include as speakers the best qualified men and women to be found in Canada, the United States, Great Britain, and on the Continent of Europe, as well as those from the foreign mission fields.

Special meetings will be arranged for the representatives of different denominational groups for the purpose of considering the best methods of gathering up the results of the Convention and carrying to the churches and the membership of the different denominations the inspiration of the Convention.

The benefits of this interdenominational missionary convention to the churches of Canada and the United States cannot be estimated. Held at this opportune time in the history of the Church, bringing together so many of the leaders of the different denominations of these two countries as well as the leaders of the Christian forces in many other lands, the Foreign Missionary Convention at Washington cannot fail to give a mighty impulse to the spiritual life of the churches and inspire them to greater sacrifice for the missionary objective, and make possible a notable advance in the foreign missionary movement.

If this inspiring hope is to be realized, it is essential that all who are interested give themselves faithfully to prayer on behalf of the Convention arrangements.

WORLD'S SUNDAY SCHOOL CONVENTION

THE Ninth Convention of the World's Sunday School Association, held at Glasgow, Scotland, June 18–26, 1924, was a notable meeting, judged from the standpoint of world missions. Two thousand eight hundred and ten delegates out of forty-two denominations and fifty-two countries and from all parts of the world were present—the most representative gathering thus far recorded by the Association.

The meetings revealed fine constructive planning. Judging from reports, they were remarkably suggestive and helpful. "Jesus Christ for the Healing of the Nations" was the central theme, and addresses like those of Dr. Floyd Tompkins, of Philadelphia, and Dr. F. B. Meyer, of London, on the "All-Sufficient Christ" and the "Lordship of Christ," opened powerfully before the audience that packed St. Andrews Hall, the great resources which the Church of Christ has always at its disposal for its great world-wide work.

To many the conferences on practical Sunday School work were memorable. The Conference of Officials was a constructive feature. Here, under Drs. Landes and Pearce, the Secretaries of the W. S. S. A., national Sunday School leaders sat in fellowship from all parts of the British Empire; from South America, Europe, Arabia, Latvia, and Egypt; from India, Burma, and Ceylon; from China, Korea, and Japan; and from our own United States and the Philippines.

One of the results of this conference was the choice of a Committee of Seven (to be chosen by the W. S. S. A.) for a comprehensive study of the lesson syllabi throughout the world with a view to more effective coöperation in the development of adequate curricula in the various fields.

There was, of course, the presentation of a pageant, and also the adoption of some resolutions. What convention nowadays would be complete without both! The "Pageant of the Sunday School" showed how the children of every land are being led today in a world procession into the King's Highway—this history involving a picture of Religious Education from Old Testament times to the modern Graded School, with its week-day auxiliaries.

The resolutions of the Convention—there were nine of them—included the following:—

"This Convention views with profound concern the long-continued national jealousies and racial antagonisms, and expresses its deep conviction that these things are contrary to the Will and purpose of the Eternal and Universal Father, and should be replaced by the spirit of Christianity, which makes for brotherhood and peace. It therefore earnestly calls upon all Sunday School people throughout the world to promote, by every means in their power, and especially by prayer and teaching, by example and coöperation in service, the coming of that Kingdom, which alone can secure on earth peace and good will towards men."

"The Convention is convinced that the present world situation constitutes a rare opportunity and a startling challenge to Christian Churches and Sunday Schools to improve and extend their work of Bible instruction and of educational evangelism, and to pursue with faith and courage the task to which the World's Sunday School Association is committed of bringing the children and young people of every land, and in every language, to the knowledge of God in Christ, through living teachers of revealed truth, and so, in time, to secure the world against the calamity of war; and it sends its heartiest greetings to the Sunday School workers throughout the world, and calls for many new volunteers to dedicate their service and wealth in this best and most hopeful of capital causes."

The new president of the World's Sunday School Association is Rev. W. C. Poole, PH.D., of London, England, an American by naturalization. He was born in Australia forty-four years ago. In 1904 he went to America, and in 1908 was admitted to

the California Conference of the M. E. Church. He served several Methodist churches in California until 1914, when he went to Boston as pastor of the Parkman Street Church, Dorchester. During the War he went overseas, as a representative of the Y. M. C. A., and at its close lectured in the British Empire on Temperance. In 1920 he was called to the pastorate of Christ Church, London (of which Dr. F. B. Meyer had been pastor many years), and is recognized as one of the leading pulpit orators of the great city. He was Chairman of the British Section of the World's Committee several years, and is an acknowledged leader. He expects to spend a portion of the summer of 1925 in America. When asked to give a message to the Sunday School forces of the world, President Poole said: "The whitest part of the white harvest is the childhood of the world. We pray the Lord of the Harvest that He send forth reapers."

According to statistics presented at the Glasgow Convention, there are 347,001 Sunday Schools in the world, with 29,157,419 pupils. In addition, the officers and teachers number 3,520,192.

The Tenth Convention will be held at Los Angeles in 1928.

FRANKLIN E. JEFFERY

[Professor Bosworth of Oberlin has most readily responded to our appeal for some word regarding his friend, Dr. Jeffery, of the Madura Mission. We regret that limited space prevents our printing in full an address given by Dr. Bosworth at the funeral service.—EDITOR.]

ON the afternoon of Saturday, June 28, Dr. Franklin E. Jeffery met instant death in the hurricane at Lorain, O. He had brought his daughter and three of her friends in his car from his home in Oberlin to bathe in Lake Erie. The four girls in the bathing pavilion were watching the storm coming up out of the lake and Dr. Jeffery was sitting in his car outside reading something on India to be used in an article which he was preparing for publication. Almost in an instant the building was down, twelve people in its ruins were killed, and Dr. Jeffery in the car was hurled to his death on the beach nearby. His body was not found until the next forenoon. Three of the four girls were the only persons in the building who were able to make their way out of the wreckage unaided. The funeral service was held in his home in Oberlin the following Tuesday afternoon.

Dr. Jeffery was born of English parents on a farm near Paloma, Ill., February 21, 1862. He worked his way through Knox College, boarding himself and sometimes getting up at four o'clock in the morning to put out the Galesburg street lights of those days. In Knox College he met a college student, who later became Mrs. Jeffery. After his graduation from Chicago Theological Seminary, Dr. and Mrs. Jeffery, in 1890, were appointed as missionaries of the American Board to India.

During the last few years Dr. Jeffery's health has been such that he could not work in India, and the family has established a home in Oberlin. It has been no easy thing for a man of Dr. Jeffery's intense energy and devotion to the work in India to live a comparatively inactive life in this country. He has accepted his limitations with patience and has put his hand vigorously to every piece of work that his physician would let him undertake.

Dr. Jeffery responded with all the force of his nature to the varied opportunities of a missionary's life in India. In cholera epidemics he was sometimes the only white man staying by and giving personal attendance to cholera patients. Twice he had cholera himself. He had supervisory care of 120 schools and churches, and in regions where transportation was lacking, went riding many miles through summer heat on his bicycle.

In addition to all his varied missionary work, he was obliged to assume informally the work of a civil judge. He had to be constantly hearing the cases and settling the disputes of those who did not trust the native Indian officials. He often worked twelve or fifteen hours a day. He was a philanthropist to whom every side of life appealed. In a printed memorial address given to him by Indian Christians in 1916, this was beautifully recognized: "The sick, the suffering, the poor, the persecuted received abundant help from your hands and your pen has done much to secure help from all departments. You are really a philanthropist among us. . . . The poor Christians will remember you long for supplying wells of drinking water, getting aid from the government and private sources, and (in one village) for having supplied them with dwelling houses." An earlier "memorial" speaks very significantly of the "easy accessibility of your bungalow." This same memorial refers also to his tireless travels over rough country: "denying yourself sometimes to the extent of starvation on account of heavy floods," and going everywhere, "whether there be road, footpath, nay, even without both."

Dr. Jeffery had a passionate interest in all phases of life. Although he gave himself with such abandon to what might be called professional and semi-professional missionary life, he was never too busy to spend time with his children, playing with them, making toys for them, interesting them in what he knew of astronomy and geology. It is not strange that three of the four children are college graduates, one of them preparing to be a medical missionary in India, and the fourth in the midst of her college course.

Whittier's words about his friend seem to describe Dr. Jeffery:—

"He has done the work of a true man—
Crown him, honor him, love him."

"No duty could overtask him,
No need his will outrun;
Or ever our lips could ask him,
His hands the work had done.

"He forgot his own soul for others,
Himself to his neighbors lending;
He found the Lord in his suffering brothers
And not in the clouds descending."

E. I. B.

THE WORLD WINDOW

"Never before has the white man stressed the color bar as he does today as the rampart of his racial superiority. Never before has the Orient denied his claim to racial superiority so emphatically as it does today. It denies it sometimes with all the fierceness of atavistic instincts revived by the clash of conflicting civilizations and religions—sometimes contemptuously, because increasing intercourse has bred familiarity with the seamy side of Occidental civilizations. Sometimes, but unfortunately, more rarely, because the Oriental has assimilated enough of the finer spirit of the Occident to demand equal partnership for himself in all that is best of it." Such was the challenging statement of Sir Valentine Chirol, formerly foreign editor of the *London Times*, and known throughout the world of scholarship for his intimate knowledge of Oriental affairs, in his opening remarks at the Institute of Politics in Williamstown, Mass.

¶

Mr. Chirol proceeded to discuss the possibilities of war and peace between the East and the West. "Absorbed as we are in the many anxious problems which the Great War and the peace settlements have bequeathed to us, we are apt often to overlook, or to underrate, the grave dangers with which this reawakening of the Orient confronts the whole human race, unless some way be found to a peaceful readjustment of relations between the Occident and the Orient before the world shall have been plunged into deadly racial conflicts. Bitter as are our present-day discords, the Western Nations all move, roughly speaking, on the same plane of civilization. And herein should lie the best assurance of ultimate reconciliation and peace. It is quite otherwise with regard to the Orient. Behind its angry discontent there is the surge of many Old World forces, often, it is true, in conflict with each other, but tending more and more to combine together against the common menace of the Occident." The remark of Mr. Chirol which perhaps attracted the most attention was this: "Unless the West soon finds the way to peace with the Orient, the East may, all too soon, find the way to war with the Occident."

¶

A prominent speaker at the Williamstown Institute was Prof. Henry Pratt Fairchild, of New York University, who dealt with "Population and Related Problems." Professor Fairchild pointed out that if the population of the entire world should go on increasing for 10,000 years at the rate obtaining just prior to 1914, the total would reach figures fabulous beyond the extremest ordinary calculations of astronomers and mathematicians. There would not, he said, be standing room left on the face of the globe, even if only one and one-half square feet were allowed per person. "The total would be a number expressed by the 221,840 plus forty-five ciphers. This population would be so immense, in fact, that there would not be any standing room, let alone food, for many thousands of billions of people."

¶

The "westernization" of Turkey proceeds apace—at least there is limitless talk on the subject. The "latest" is a proposition to substitute the Latin alphabet for the bewildering, snake-like characters from the Arabic. *Tanine* and other progressive papers of Constantinople are arguing strongly for the change. They maintain that the reform will emancipate the Turkish people from the chains of ignorance and help them along the path of progress. "Our public school system will gain immeasurably. The number of illiterates will diminish. Furthermore, the abolition of the Arab alphabet will bring the Turks closer to Europe. The literary publications and periodicals, so rarely found in our villages today, will soon have a wider circulation. The Turkish peasant does not know how to read or write. This is the great obstacle in the way of his advancement."

¶

Few indeed are the travelers who penetrate to Angora in these days. One who has recently been there and come into close touch with the Turkish officials formed some rather vivid impressions, thus: "The outstanding characteristics of the mentality of the men I met are plasticity, determination, and blindness. They think they know what they want and they are going after it with a vengeance. At the same time there is a perfectly astonishing readiness on their part to adopt culture and customs which they think will bring their people and country into line with the best in the West. Let me give one illustration. In the popular Ojak Club one of the rooms is assigned, 'For the Use of Women and Men Teachers.' The president, as he showed us about, said that the teachers of the city met there frequently to discuss educational problems and for social purposes. Think of it! In the heart of Asia Minor! Women and men, Moslem Turks, meeting together in this way! The word 'women' preceded the word 'men' on the sign over the door! A small but a rather significant straw."

¶

The first Protestant missionaries went to Uganda in 1881, at the call of Henry M. Stanley, the explorer, whose challenge to Christendom was published in the *Daily Telegraph* in the year 1875. Today we have in Uganda a Christian state in the heart of the African continent, the majority of the voters being members of the church, Protestant or Catholic. Correspondingly, a commercial development is under way, resulting in general employment and prosperity, and a government with a surplus in its annual budget. Just now much attention is being paid to cotton growing, and Uganda bids fair to become a factor in the world's cotton supply.

Rev. Bernard I. Bettleheim, the first Protestant missionary to labor within the limits of the present Japanese Empire, reached the Loo Choo Island in 1846, remaining until 1855. Of their own initiative, the Japanese Christians are preparing to celebrate the eightieth anniversary. Dr. Bettleheim translated parts of the New Testament and healed the sick; coming to America, he (probably) served as chaplain in the Civil War, lived a fruitful Christian life, was active in the Presbyterian Church at Brookfield, Mo., and dying there, was buried in the city cemetery. Of the details of his life in America we know little and are seeking information. Anything concerning him will be welcomed and be forwarded to Japan. His name is significant. Bettleheim means the House of Prayer, the root *bettle* being in our word beg, beggar (petitioner), bead (symbol of prayer), etc. Dr. W. E. Griffis, the well-known author and authority on Japan, is particularly interested himself in this matter.

¶

In a recent number we announced that the Mayor of Tokyo had requested the National Sunday School Association of Japan to provide an hour of teaching on Christianity each week in the public schools. From the *Outlook of Missions* we learn the interesting details of this extraordinary proposal. It is based upon the growing conviction of government leaders in Japan that their educational system is weak in imparting moral fiber to their youth. Rev. S. Imamura was called into consultation, as the result of which he was asked to draw up a plan for moral education in the primary schools. The plan adopted looks to the sending of Christian speakers to different schools once a week. The Sunday School Association will be solely responsible for the selection of speakers and for the money required. Mr. Imamura reports that $2,500 will be needed each year, and that a group of lay Japanese Christians are already organizing to get behind the proposition. The *Outlook of Missions* comments: "There are untold possibilities in this movement."

¶

The *Christian World* reports another great clearing up and burning of opium by the Chinese officials at Shanghai in the presence of a large number of spectators, Chinese and foreign. Persian and Siberian opium, as well as Indian, anti-opium pills, balls, and slabs, packages and boxes of the drug, made a vast heap; the quantity of morphia, cocaine, and heroin was enough to alarm any one concerned for the welfare of China. All these drugs had been smuggled into the country in every kind of vessel, sent by great combines which have millions of dollars with which to finance the venture. Of morphia alone in this burning in January there is said to have been enough to kill millions of people. The *Christian World* comments: "Many persons, especially press writers influenced by Anglo-Indian prejudices, are blaming China for falling back into the clutches of the opium curse. It might possibly be more to the point if they would sympathize with that afflicted land in being the dumping ground of narcotic drugs from abroad."

¶

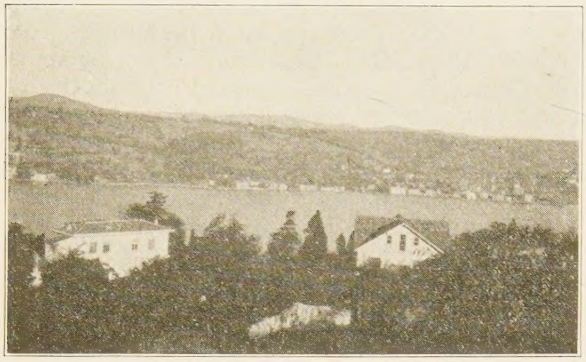
The recent Government census of India discloses one of the saddest tragedies in all the world. There are no less than fifteen thousand widows under five years of age, one hundred thousand between five and ten, 279,000 between ten and fifteen, and over half a million between fifteen and twenty. The one encouraging fact in this black picture is that the figure for the smallest of these poor child-widows, those under five years old, represents a decrease on the last census, when the figure was 17,705. Says the *Dnyanodaya:* "We earnestly commend to all Europeans in India, officials and non-officials (especially leisured English ladies, who can do much), to Swarajists and Liberals, to Reformers and Pundits, to missionaries and Indian Christian leaders all alike, these heart-breaking figures, behind which there lie untold sorrows and sufferings of nearly a million of our helpless sisters in India, every one of them a challenge to India's boasted advance in culture, civilization, and political statecraft. They are figures which constitute a loud call to every one of us to join forces with all who are patriotically-minded enough to feel the stinging shame of this blot on India's fair name."

¶

"Oh wad some power the giftie gie us
To see oursel's as others see us!"

Well, here's our chance! In a recent number of the *Student World* we find an extraordinary indictment of our American Christian civilization as seen through the eyes of foreign students in our midst. This series of papers, written with the utmost frankness, and yet with evident sincerity, constitutes a severe criticism of Western materialism, of the Christian attitude toward war, of our sectarian divisions, and of the conflict between Christian creeds and much Christian living. A distinction is drawn between Jesus, who appeals to many of these students, and Christian civilization, which repels them. A Mohammedan student at Yale remarks that "the teachings of Christ are the noblest and highest that a human mind could imagine," but of Western civilization he observes: "If we are compelled to believe that the present civilization is soundly Christian and that the sublimity of Christianity is to be judged by its products—I mean spiritual and moral products—I am driven to pity the Christian faith." Then we have a Chinese—a professor at Peking—declaring that between Christianity and modern Western civilization there is hardly any relationship at all. Western peoples, he says, acknowledge the existence of Christianity, but its existence has no effectual bearing upon their mode of living. "The crowning stupidity of all history, the war of 1914, is," he thinks, "an irrefragable proof of the absence of Christian sentiment in the modern world of Europe and America."

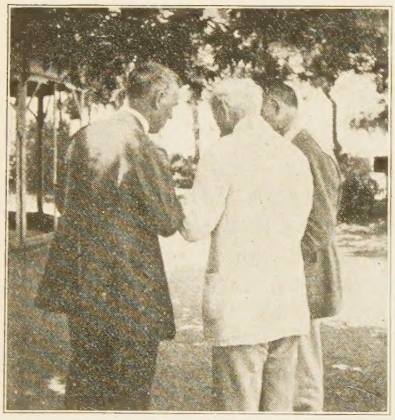
SNAP SHOTS FROM THE TURKEY MISSION



AT ROUMELI HISSAR, CONSTANTINOPLE

First house to the left, the home of Rev. F. F. Goodsell and family; house in the middle, where the School of Religion was located; house in the distance on the right, where Rev. Ernest Pye is living.

A PART OF ROUMELI HISSAR VILLAGE, CONSTANTINOPLE

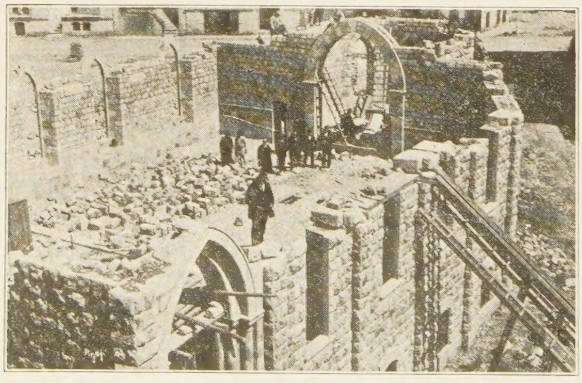


IN CONSULTATION

Left to right: Goodsell, new field secretary of Turkey Mission; McNaughton, director of Bithynia High School; and Reed, dean of International College, Smyrna, at annual meeting of Turkey Mission.

Admiral Bristol arrives to visit the annual meeting of the Western Turkey Mission at Guez Tepe, Bithynia High School. (?) Find the admiral.

At the 1924 annual meeting of the Turkey Mission. Left to right: Irwin, conferring with MacCallum.



THE BEGINNING OF THE NEW PROTESTANT CHURCH IN ALEPPO

A substantial two-story stone structure. They are eager to get the roof on, as the lower floors are unprotected. They have beams and tiles and expect soon to finish.

The larger of the two "churches" for Protestant worship in Aleppo. It is a board shack, used for a school all the week. Packed to the doors with worshipers on Sunday.

PROGRESS THROUGH DISASTER

By JAMES L. BARTON

THE way of the Kingdom has never been smooth. Disasters have often been the stepping-stones to progress, the ladders upon which the cause has risen to higher and better things.

Three months after the American Board was organized at Farmington, Conn., the Committee sent Adoniram Judson, one of its first appointed missionaries, to London to arrange with the London Missionary Society for joint action on the foreign field. Mr. Judson sailed on January 1, 1811, was captured on the high seas by a French privateer, and held a prisoner in France, sometimes in a dark and dismal underground prison. He was finally released, and reached England in May of that year. While in France he obtained a working knowledge of the French language, which fitted him the better for his life work in Burmah.

When Mr. Judson reached Burmah he had become a Baptist, and so informed the American Board. This was a heavy blow to the Board, which had sent him to found a mission in Burmah which was to be one of the very first missions to be established by the Board in Central Asia. This change of denomination, however, resulted in the organization in the United States of another great sister missionary society, with which the American Board has coöperated through the century.

Dr. Cyrus Hamlin, in his later years, frequently spoke of the seven disasters of his missionary career, every one of which, although overwhelmingly discouraging at the time, proved to be a blessing in the end. One of these disasters was when Turkish soldiers arrested his workmen as he began excavations in a narrow valley in Bebek for the foundations of Robert College. For years he was not allowed to go on, and it looked to him as if the plan to establish an American college in Turkey was doomed. After years of waiting, the most commanding site upon the Bosphorus was opened to him and he there built Robert College, a monument to the way a tragedy of disappointment was turned into a triumph of the Kingdom.

The first American missionaries to India were forbidden at first to land at Bombay by a government that "feared their presence more," they said, "than they feared the devil." For generations the governments of India have liberally subsidized American educational, medical, and philanthropic enterprises in that country as calculated to aid the government in maintaining an orderly administration and in establishing in the country a safe society.

Fifty years ago one of the first missionaries of the American Board to Mexico was attacked and killed by fanatical Roman Catholics. It looked discouraging in the extreme to hope for anything different in that country, which was absolutely under the control of the Roman Catholic Church, opposed to the last degree to the entrance of anything into the country that was non-Catholic. Today the entire area of Mexico is apportioned among the leading missionary Boards, each with its own area of responsibility, while the government gives wide liberty for Christian education and direct evangelism.

Fifty years ago the Bulgarians, then a subject race of Turkey, were fiercely attacked by the Turks. The Bulgarian massacres of 1876 have gone into history. That tragedy marked the beginning of the rise of Bulgaria from serfdom to national and religious freedom and independence, now admitted into the sisterhood of nations, welcoming and patronizing modern education, religious freedom, and liberty of conscience.

In Madagascar the first impact of Christianity with the paganism of the island met with encouraging success. As the infant church was coming to its own, a queen arose who instituted and carried out for twenty-five years one of the most cruel, persistent, and sweeping persecutions known in history. All external traces of the church and of Christianity were obliterated. At the death of the persecuting queen it was found that during her cruel and bloody reign the number of followers of Christ had multiplied twentyfold, and the Church came forth from the ordeal vastly stronger than before.

For nearly twenty years after Christian missionaries entered Japan, decrees were still posted at crossroads, making it a criminal offence for a Japanese to profess Christ or to harbor a Christian book or to befriend a Christian. Today there is full religious liberty in Japan, a large and powerful Christian church, with Christian members of Parliament far in excess of the numbers of Christians in the Empire. The laws of Japan are based upon Christian ideals.

For nearly fifty years in Austria it was a criminal offence to sell a Bible in a public place, to hold a religious meeting without a police permit, or to give a religious address without a license. Today Bibles are sold everywhere without restraint, religious meetings are held in the schoolhouses of the government and even upon the streets, and the Protestant churches are a recognized force for righteousness.

In 1900 the Empress Dowager of China set the machinery of her government in action to eliminate foreigners and their religion from the Empire. Martyrdoms by tens of thousands, including large numbers of missionaries and their families, followed in startling succession. The world stood aghast and hastily concluded that the Chinese would never tolerate the Christian missionary and his

religion. Many advocated a complete withdrawal of all missionaries and all missionary operations from the country. Never in the history of modern missions has there been recorded a story of Christian advance in any country equal to that witnessed in China during the last twenty years. The old order has gone and another China has come to the front, hospitable to and eager for modern education and the promoters of a sane Christianity.

We are confronted today by a situation in Turkey difficult to understand and impossible to explain. Old situations have gone and a new and untried future confronts us. Many of the events of the past few years can be characterized only in terms of disaster. At the same time new and unprecedented elements are entering into conditions in Turkey which foreshadow triumphs never yet achieved. We have no historic or Christian right to interpret the past as disaster in any other way than in terms of progress. Such was the betrayal, the denial, and the cross of our Lord, Jesus Christ. Such were the persecutions and martyrdoms of the early Church. Such has been the progress of the Kingdom across the centuries, and such will be the story of its continuation until Jesus Christ shall reign supreme.

FENCHOW SINCE THE BOXER DAYS

By PERCY T. WATSON, M.D.

THE years 1900 to 1907 were the Valley Forge of the Fenchow Mission. As though the Boxer cataclysm was not a sufficient test of faith, there came the cries: "Close the Shansi Mission," "Why open again Fenchow Station? It won't pay. The Board already is in debt."

FENCHOW MISSION COMPOUND

After eighteen years of service in China, Dr. Atwood had returned to America in ill health, expecting never to return. However, he answered the Boxer call immediately. First at Paotingfu, until other missionaries could get started there, then at Taiku, and finally at Fenchow he waited, suffering from ill health but never wavering, in order that the Fenchow Mission might not be given up.

But what about the Chinese Christians during all these years? Amid the scorn and laughter of those who thought they were fighting a losing fight they struggled on. Two years later, in 1902, this was the picture: The United States Minister, W. W. Rockhill, with three scientists of the Carnegie Foundation, is passing through Fenchow. They come to the little chapel still carried on by a group of Chinese Christians. The American homes are still deserted. The scene impresses them. They want to do something before they leave. They adapt themselves to something the Chinese can appreciate. They have a large wooden tablet carved and lacquered. They hang it over the little pulpit high up on the wall. It reads: "In defence of truth they completed their duty."

But missionary work was not done. The first ray of hope of these Chinese Christians came when Doctor Atwood, in the fall of 1907, started a little primary school in some small rooms still showing the effects of Boxer fury. On December 1 Mr. Pye, fresh from America, came to look after this school. But Doctor Atwood still stayed on, although in suffering and with no other doctor at hand in case of need. He wanted to give Mr. Pye his start, but when a little over a year later Dr. Atwood got word of the expected arrival of a doctor's family, he had to leave. We passed on the ocean, he and I—never to see each other. He had seen his wish fulfilled.

DR. PERCY T. WATSON
Fenchow, Shansi, China

A doctor was there and he was satisfied. And *last year the Chinese themselves contributed more towards the hospital he founded than was the total investment, foreign staff included, of the American Board and W. B. M. I. during our first year or two in China!*

There remain today a few only of that little group of forward-looking Christians loyal through all those years when the sky was dark. And the little primary school that was their chief hope and pride when we arrived, what of that, and where are those schoolboys now? Upon the mission ruins of Boxer days have grown up not only primary schools, but universities with large faculties, which use English largely in their instruction, opening up to Chinese minds that enormous store of knowledge and bibliography.

The scene changes from primary schools to graduates in theology, now on the far frontier directing the work of scores of churches. We follow them to Japan and America in their studies, to return to direct the work of the Y. M. C. A. and to other stations of Christian leadership. Some of them are doctors, doing far more surgery than the average American physician and ministering in Christian service unto millions where the American physician ministers unto thousands. Some of them are directors of education, influencing and molding the leaders in all departments of human life over two or three provincial commonwealths.

A mission station—what is it anyway? We have in America perhaps nothing with which to compare it than a great university with many extension departments. This comparison holds because it is a relative one—one in the midst of educated America, the other in knowledge seeking China. The Fenchow station—there it is with its staff of between 200 and 300 preachers, teachers, doctors, nurses, administrators, etc.; its students numbered in the thousands —men, women, children; its representatives at work in summer schools or doing postgraduate work elsewhere in theology, medicine, education, business methods, industries, dentistry, pharmacy, not to mention the many specialized forms of religious service; its much larger constituency of churches, extension study classes, hospital clinics, carrying a Christian influence for many days' journey away from the Fenchow center. Contrast this with the

A group of Shensi friends out in force to welcome Secretary Eddy and Watts O. Pye. Had the Boxers wiped us out of existence twenty-four years ago, the wonderful planting and development of Christian churches would have been impossible. Hundreds of established Christian centers, thousands of professing and working Christians, the beginnings of an educational system of great spiritual enthusiasm for Christ expressed in civic, economic social life—these are the fruits of that Faith that could not be eradicated by the Boxers. Let us take heart.

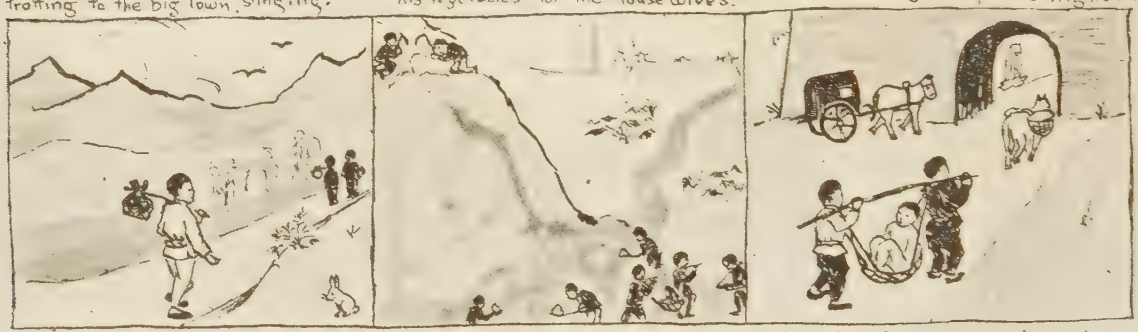
Clothes Pin Li

By Gertrude E. Kellogg

In the cool of the morning before the sun touched the blue tiles of the temple roof, Big Brother Li arranged bean sprouts and spinach in his flat baskets, covered them with leaves to keep them fresh and started trotting to the big town, singing.

When he reached the town his song changed to a lusty shout, "Mai ching tsai, do chiner"! "Buy my spinach and bean sprouts!" Soon the heavy wooden gates swing open and he carefully weighs his vegetables for the housewives.

One summer the rain did not fall and all the fields dried up. There was hunger in the little mud cottages. The thatch roofs burned dry in the scorching sun. Everyone said, "Famine is coming." They were frightened.



It was reported that there was work in Shansi so leaving the little brother to stay with his mother he started on the two weeks tramp. In his pack were a few dry biscuits and an extra coat that he sold. Many others were travelling the same road.

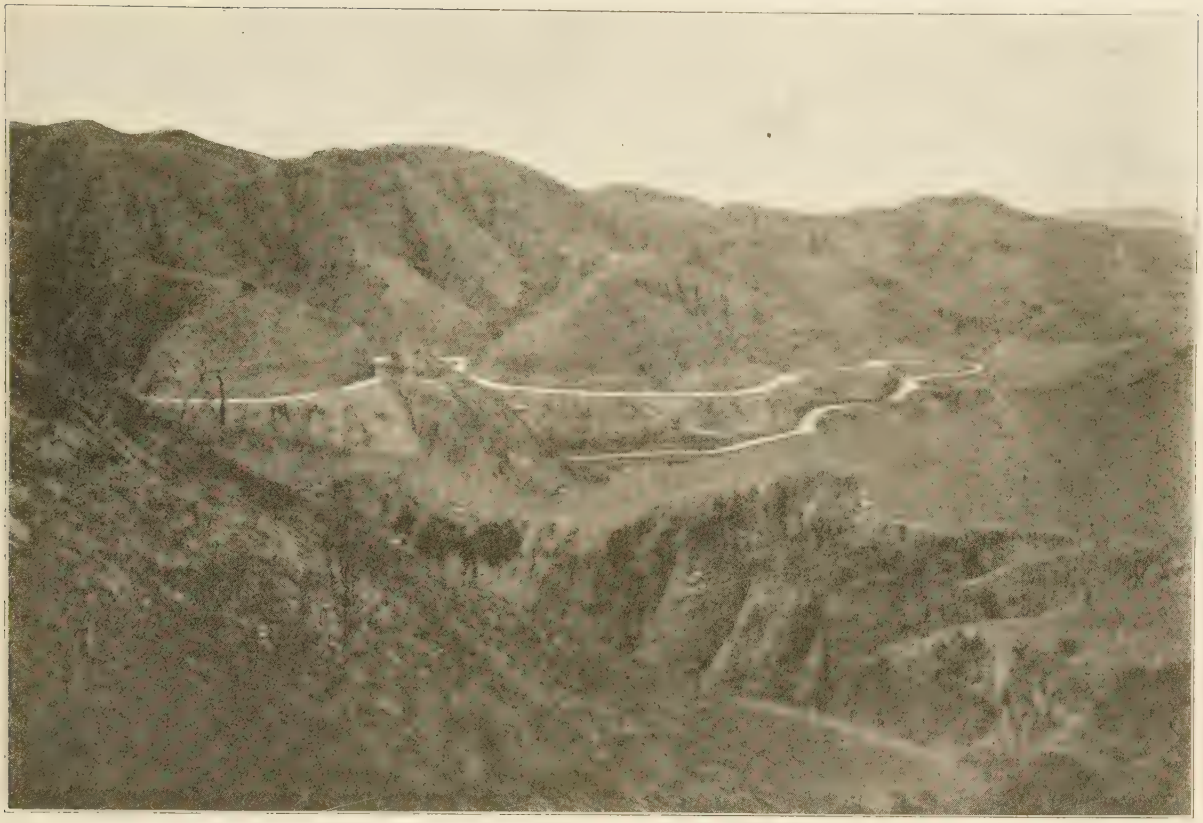
In the mountains west of Fenchow he found a good job. A motor road was being built and all hungry men were allowed to work there. He was daring and after dynamite had loosened the rock he was not afraid to climb to the top of the cliff where only brave men would go.

One day there was a landslide. He was carried down the cliff and a rock crushed his right foot and part of his leg. Two of his friends put him in a basket and started back to Fenchow. It took them four days to reach the city gate, and the hospital.

He would not let the doctor amputate above the knee, so it was months and months before he was able to be up. When he was strong enough to sit in the court he was glad to help by carving clothes pins while his friend played on the flute.

This spring the doctors needed skin for skin grafting. He was willing to sell some of his and altogether earned twelve dollars. The carpenter made him a neat wooden leg that comes off like a shoe.

Now he tends the coke fire that keeps a big tank of water boiling so that the patients can have all the water they want to drink. He would like to go back to his old mother in Honan but he says it is too far to walk.



One of the "Famine Relief Roads" which Messrs. Pye and Watson of Fenchow had so much to do in building. We use this as a symbol of the "Highway" that is being built up in Shansi upon the foundations laid by the martyrs of 1900.

first picture we took of the Fenchow Mission fifteen years ago. It was taken from the top of the Fenchow city wall and looked down on one small chapel, one or two small rooms used as a dispensary clinic, some small schoolrooms, and two dwelling houses for American missionaries. Even then there were advocates that the Fenchow Station should not be reopened.

Some American business men came to the rescue. Christ showed that the growth of the Kingdom of God should be likened unto the mustard seed and leaven. But to the modern American public this ratio of increase might be better visualized by the fact that one cent put at 6 per cent interest and compounded annually would equal the total wealth of the United States today. There is no mistake. Figure it out and see. At any rate it appealed to some American business men that the very highest paid men in the Fenchow Mission only got $30 per month and many other effective men got very much less. These were the preachers with B.D. degree and supervising work over large areas; physicians doing many difficult major operations every month—the only available relief for officials and poor alike; teachers who were equipped to be principals of large high schools. Furthermore these doctors, teachers, and preachers were working with that leaven with which Christ characterized the Kingdom of God.

The story cannot be told about these men who came to the task at many critical times and aided in many particular ways as appealed to them, but because of his age we want to tell you about one—Mr. Charles E. Harwood, of California. He is now over ninety-three years old. He began helping the Fenchow Station from the beginning of its rebuilding, when he was nearly eighty years old—when most men think their life's job is ended. But no man has made a greater variety of investments than he: churches, hospitals, schools; endowments for missionaries and for schools training men, women, boys and girls. Not only has he set this leaven to working, but the interest on his old age investments is going to go on double compounded as the years roll by.

If any one wants to feel a little of the thrill of why the missionary likes his job, try the easiest way. Just ask Treasurer Gaskins about some missionary annuity bonds. They both make happy your advancing age and project new life into the battles of the coming generation. The compound interest they yield is compounded first in giving aid to the Christian cause in the most populous nation in the world at its most critical interest-bearing period, but more important, it is compounded in that unconquerable, contagious spirit of service which Jesus brought to the life of the entire world.

PAOTINGFU—TWO PICTURES

By HAROLD W. ROBINSON

This gateway and old gatekeeper, to whom Horace Pitkin gave his last letter to his wife and boy, bring back again the tragedy of those days when the Boxers murdered our missionaries at Paotingfu. What heartaches—and what testings of our faith in the ultimate triumph of the Cross in China!

THERE are two pictures of Paotingfu, which, to be fully appreciated, should be studied together. One is a miniature and depicts a scene of twenty-four years ago. It was given to me by one of Paotingfu's own sons, Wang Tzu Ming, who is now an evangelist there. Let him pass it on to you as he gave it to me.

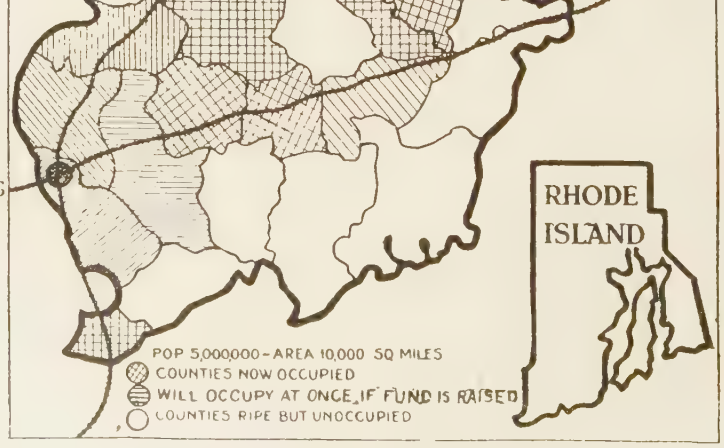
"Boxer Year," said this evangelist, "I was a student in the American Board Mission School in Paotingfu, remaining there during the summer vacation to help Pi Mu Shih (Horace Tracy Pitkin's Chinese name), whose wife and small son had returned to America. Early in June I went one day to the west suburb to get some ice for Pi Mu Shih's kitchen. As I passed the southwest corner of the city wall I saw a big black smoke rising, apparently from the north suburb. Soon I learned that the Boxers had attacked the Presbyterian Mission in that suburb and had set fire to the buildings in which the foreign missionaries had taken refuge.

"I hurriedly returned to the American Board Mission in the south suburb and told Pi Mu Shih what I had seen and heard. He did not seem surprised, nor did he show any alarm as he replied: 'We probably shall meet the same fate tomorrow. I shall remain here but you had better leave tonight. You may be able to find a place of safety in the country.'

"That night, when all was dark and quiet, another schoolboy and I climbed over the compound wall and stole silently along the road that led into the country to the southward. We had not gone far till we found ourselves passing through a field of 'kaoliang' (a tall grain similar to kaffer corn) and decided that this would be as good a place as any in which to hide. It rained during the night but we managed to find shelter under a small bridge nearby."

That is the first picture—simple and minute, but full of meaning when once seen in the right light. Those two Christian boys hiding in the grainfield are symbolical of thousands of Chinese twenty-four years ago. I know not how long it was till those boys learned what happened in the Paotingfu south suburb the day after they left, but it probably was not many days till they knew that Mr. Pitkin's prophecy had been fulfilled. The American Board missionaries and many of the Chinese Christians had been put to death, the foreign residences had been looted, and with the church, schools and other buildings, had been razed to the ground.

Could anything be more disheartening to these two boys than such news? They idealized the foreign missionaries; they knew that the Chinese Christians were more trustworthy and upright than others of their acquaintanceship. They had


PAOTINGFU
SHIH CHIA CHUANG
RHODE ISLAND
POP 5,000,000 - AREA 10,000 SQ MILES
COUNTIES NOW OCCUPIED
WILL OCCUPY AT ONCE IF FUND IS RAISED
COUNTIES RIPE BUT UNOCCUPIED

THE FIELD FOR OUR SUNDAY SCHOOLS TO HELP

Was it not here that Mary Morrill spoke not only to the Boxer mob, but also to a young cadet who later became the "Cromwell of China," General Feng?

Little we realize how God would overrule those "massacres." The stories of the sufferings and death of Miss Gould and Miss Morrill July 1, 1900, just outside the city's walls, stirred many to say: "Why work for those heathen Chinese any longer?" Yet—because many more believed in trying again, we have today a strong group of Chinese Christians assuming responsibilities never dreamed of before the little church and the missionaries passed through the fires of 1900.

AT PAOTINGFU, 1901–02

"This adobe Hall of Worship was and probably is in the compound in which we built the present brick church, and to which we transferred the twenty-three coffins and gravestones of the martyrs. The Sunday morning attendants that winter (1901–02) numbered perhaps twenty to thirty. Dr. Atwood of the Shansi Mission was living in this compound."—*Rev. Henry P. Perkins.*

hoped some day to be like them. But those to whom they had looked up to for guidance had met with a terrible death. They were gone, and with them must have gone from these boyish minds much of their faith in the "Jesus religion" as the saviour of their country. Does not the darkness of this picture bring to mind a similar one of two thousand years ago? Is there not a striking parallelism between these two boys and those other disciples who experienced the tragedy of Calvary? Again it seemed to His disciples that the candle of the Lord had gone out, leaving a world dark and hopeless.

The second picture is not so simple. It is not a miniature, but a large sketch, or an outline. Instead of being concrete, there are only lines here and there suggesting the picture—Paotingfu Today.

The American Board Compound was enlarged after Boxer Year; the wall was rebuilt and the foreign residences, the church, and the schools were again erected. Those schools have grown and others have been opened. Chapels and schools have been opened in the city, and in the twenty counties which constitute the Paotingfu country area the advance has been phenomenal. In 1900 the church membership was a little over 200; today it is considerably over 2,000—a tenfold increase in twenty-four years. And this has taken place in spite of the fact that we are making no special effort for "numbers."

PAOTINGFU CHURCH, ON THE FIFTIETH ANNIVERSARY OF ITS FOUNDING

Let us recall to mind the substantial growth of the Paotingfu Church since Pitkin and the Misses Gould and Morrill, Pastor Meng and others were martyred.—Has it not been inspiring? Think of the work in the city, where ten per cent of all the students in government schools, including the military academy, were enrolled a short time back in Bible classes conducted by the Station! Friends, let us pluck up heart!

Our problem is not how to get people interested; it is how to train those who apply for church membership so that they may become intelligent and active Christians.

More and more each year the little country churches are becoming self-supporting and are even reaching out their hands to others in need. In some cases they have helped to purchase, and are meeting the whole or a part of the running expenses of, church headquarters in the county seats where evangelists are stationed. Two years ago they made a generous contribution towards the traveling expenses of their delegates to the National Christian Council at Shanghai. Then they responded splendidly to the appeal to help the famine sufferers in Russia. Last autumn they demonstrated that their Christianity is a higher loyalty than their patriotism by sending their offering to the Japanese earthquake sufferers. At present they are

MR. PRICE AND MILITARY SCHOOLBOYS AT PAOTINGFU

Here's a group of recent converts to Christianity, with Mr. Hubbard on the right of the picture and Mr. Chang on the left. From this group we go in mind to many more throughout the country field of Paotingfu. In five hundred towns we are told we could open chapels and schools.

This, by the way, is the field to be helped by the Congregational Sunday Schools in America in 1925. It costs $100 a year only to place and support a preacher in one of the towns. Less than two dollars a week seems little enough for any Church School here to attempt to raise; why not prove our faith in the enterprise by a substantial backing of the evangelistic work in the Paotingfu field?

raising $1,350 (Mex.) towards a Theological Scholarship Fund to help Chinese students prepare for Christian service. There are more than 120 places in this area where regular services are held on Sunday.

And what a change has come over the people of this region in their attitude towards foreigners! As I journey about I am often asked from what country I come, and when I reply that I am an American, the questioner holds up his thumb—the Chinese expressive way of indicating "A, No. 1." That's what they now think of Americans, those "Foreign Devils" whom the Boxers tried to exterminate. I have traveled much alone in this Paotingfu country area, but never have I felt the least bit of fear. So far as I know, I have never been in any danger, and as I lay down to sleep in a strange city or village, I feel more safe than I would in some strange places in my own country. Just recently I spent the night in my Ford in a strange locality in California. What little money I had on my person I placed in several different places in my clothing. I have never thought of doing such a thing in our Paotingfu field. No matter in what place I spend the night, I feel that I am the safest person there.

Besides the extent of the work, and the friendliness of the people, one must understand something of the part which the Chinese themselves are taking in this work if he is to fully appreciate this picture. We missionaries do little preaching at present. Our Chinese evangelists can do it better than we can. Those in charge of our county units are graduates of colleges or seminaries, and some have had training in both. Of course they are better able to unsnarl the problems that arise in any church than we foreigners are. We are glad to coöperate and make suggestions, but our places are more and more coming to be in the rear.

In our station organization the Chinese have the same powers as the missionaries, and since in our business meetings they are more numerous than we are, the controlling power is in their hands. They have the deciding voice in determining how money shall be expended and who shall be employed or dismissed. It is their vote which decides whether a foreign missionary shall be invited back to the

station after his furlough. This is not different than our other mission stations in North China; but it is decidedly different than the situation in 1900.

The very brightest spot, to me, in this sketch of present-day Paotingfu is the outstanding Christian leaders, many of whom are holding important positions away from their native city. One of them, Chang Heng Ch'iu, is Chinese General Secretary of our mission, sharing responsibilities and authority alike with the Foreign General Secretary, Mr. Chandler. Another son of Paotingfu is leading in Peking one of the most influential Independent Chinese Churches of North China. And in the same city for the last two or three years another Paotingfu man, P'eng Chin Chang, has been doing a splendid work in the strongest Congregational church connected with our mission. Mr. P'eng has just been awarded one of the four Missionary Fellowships for a year of study in Union Theological Seminary of New York City. Inasmuch as these fellowships are sought after by missionaries and foreign pastors from all parts of the missionary world, Paotingfu is naturally proud of the honor that has come to this one of her sons. Two more sons have been rendering important service with the Chinese Home Missionary Society as missionaries to Yunnan.

Last year still another Paotingfu boy graduated from Peking University, and was such an outstanding student that he was chosen by one of his professors to travel through several provinces of China giving intelligence tests. He has now returned to his native city and is principal of our boys' school. Although he has been there only a few months, he has already made a fine showing by winning the hearts, heads, and hands of the students. They love him, they study for him, and they do manual labor for, yes and better still, with him, for he has learned the value of example in educational work. Already he has had tempting offers, with salaries more than double what we can afford to pay him, and the fact that he remains with us makes one of the brightest spots in this present-day picture.

More lines might be added to this outline and it would be easy to fill in details. But it isn't necessary. Like the colors of the morning sunrise, the details are ever changing; and just as the sunrise bespeaks a new day, so we are aware that a new day has dawned in Paotingfu. The terrible darkness of Boxer Year can never be forgotten, but what a privilege to work in this place made sacred by those who laid down their lives there! What a joy to be a reaper of the harvest of which the seed was planted twenty-four years ago!

LINTSING HOSPITAL

Shantung, China

LINTSING, 1907

All that the Boxers left of the hospital; and the physician in charge—Dr. Tallmon

ELIZABETH MEMORIAL HOSPITAL
Lintsing, China

In 1907, seven years after the Boxer fury; and in 1924

MY TAIKU

By MAUD B. WARNER[1]

THERE is no use discussing the whys and wherefores of the subject. The Orient does "get one." If you have ever lived there long enough to really grow in touch with life and customs of the country, you have become a willing victim to the hypnotic sway of it all. Leave it and come back to the States to live. Just about the time you are good and rested from the boat trip (a misnomer

OUTSIDE THE SOUTH GATE, TAIKU

[1] Mrs. Warner was at Taiku with her husband, who died last year, from 1918 to 1922. She writes with the richest memories. To the number of pictures with this article we add the cover picture, which gives some of the beauty of the "Flower Garden" at Taiku.

when thought of as a glorious sedative to weary missionaries)—I say, just about that time, your soul begins to hanker to go back. Please do not say it is absence from a spot which casts the halo over it. Haven't all of us been glad to leave some places we have lived in, where neither absence nor memory can possibly paint a rosy scene?

For specific example, take Taiku, Shansi, China. I haven't been there for three years, but I am always thinking about that place and wishing the Pacific were not so broad. Would that I could at least "week-end" there!

I wonder what picture comes to you when I write Taiku? I presume you recall pictures in magazines, pictures that represent all but what Taiku really is. That does not show in pictures. Do you think of some personal friend of yours who suddenly became abnormal and went out as a missionary, or do you recall some building you have helped finance? Do you just see fleeting pictures of all these plus temples, idols, city walls, and Chinese? If you do, you see more than I could visualize before I went out, but just about a wee speck as compared to what I see now.

My Taiku, that city, lying this minute inside four high, crumbly walls, just as it has been doing for centuries past! I wish you could look down inside of it from the west wall and see what I see! It sounds inconsistent, doesn't it, to say it is just like any other Chinese city, excepting that it is very different. Taiku does have narrow, dusty, dirty, pig-inhabited streets. It does have rows and rows of black-faced, one-story shops with red signs and lanterns hanging outside. There are shop venders crying out their wares in the same minor wail as is being done everywhere in China. Who can forget that "Bean Curd" or "Dough String" cry, that comes to you always from somewhere?

The streets, too, are full of passing crowds. There are the street children, ragged and dirty to the skin, always peering out through uncombed raven locks to see the American. How they run after you in long streams! The schoolchildren, well-bred and polite, dressed in velvet top coats and satin skirts, bow deeply and pass on—not without one furtive glance at that foreign missionary. All classes of men, you may see, from the faithful coolie, trotting along with his basket of unwrapped raw meat, eggs, and dried persimmons, to the Chinese scholar. Then there are all the "betweeners"—the farmers, the carpenters, the lean and wiry shop men, the bankers. On all these classes is some distinguishing mark of their trade.

Women, ill kempt and ragged, stand, always it seems, at their front gates, dogs snarling at the foreigner passing, the owners beating them back. Ignorant women in masses stand about, whose faces seem such intellectual blanks. Good women, some of them are, sewing, cooking, and working the best they know how in most restricted and ungenial sur-

"There goes the foreign devil"

LOCATION OF NEW CHURCH IN TAIKU, SHANSI, ON SPOT WHERE MISSIONARIES LOST THEIR LIVES, BY THE BOXERS, IN 1900

roundings. Then there are the Chinese ladies, who in satins ride by in red carts well attended by servants.

All of these people form the procession of street throngers in Taiku. How can I make this crowd seem any different to you from any North China city street people? How can one transform a familiar personal atmosphere into living American words? I can only say, I know some of these faces, their lives, their names, their homes—a fact which always changes the strange impersonal aspect of life to one of warm, sympathetic understanding and interest.

There is no time to hunt out Mr. Li, the jolly tailor in this procession; nor Mrs. Chang, the faithful woman and friend of the Americans; nor Mrs. Li,

SCHOOL FOR MARRIED WOMEN, TAIKU

THE GIRLS' SCHOOL, TAIKU, SHANSI, CHINA

the wealthy, idle first wife of the equally wealthy, idle Mr. Li; the three brothers, carpenters, who smile and chat with us. Taiku to me is just like your old home town is to you, only far more interesting.

I have not mentioned that group of Americans who live in an enclosed compound of their own, outside of Taiku. That big yard is a wee touch of America. There are children running about with

OBERLIN–SHANSI MEMORIAL BAND, TAIKU

RECEIVING A PATIENT AT TAIKU HOSPITAL

doll carriages and tricycles, older children having regular school hours in the mothers' school, women going out of this gate or that to teach some class somewhere. The men, too, at their offices or schools are working out their day's busy schedule just as any American man does anywhere. How unkind, yet humorous, is the uninformed American who thinks of a missionary as a weak creature, praying one-half the time, drinking tea the other.

Do you know Taiku has a Doctor Hemingway and an almost honest to goodness hospital? A real nurse, Miss Atzel, who doesn't object to both day and night duty at the same time? Have you heard of the business manager of the hospital, Mr. Hausske, who does everything from making grape juice to assisting the doctor in operations?

The Dutton family live there, running city chapels, building a new church, and keeping the balance wheel going for any number of Chinese organizations. Then, the Corbins, old-timers, now, as compared to the new group sent out so recently. They know about everything, at least the Chinese say they do!

Miss Dizney with a class in the Taiku Men's Training Class of Nurses. In the interior of China it is not conventional for women nurses to care for men patients.

Have you heard of Miss Heebner, famous as a coffee drinker, but infinitely more famous as the hardest, most tireless worker for women in North China? And her young charge, Gladys Williams, who is being broken into the missionary harness now, too. Miss Munger has the Girls' Boarding School under her wing. She has the right spirit of management. She is training leaders and teachers who will soon be able to settle questions of Chinese discipline far better than any American ever can.

This one yard is not big enough for all the Americans. Two miles away is another compound. So far only the Fairfields live there. They can do enough work for two families, though, and I have always felt there was more than just two grown-ups there. The Oberlin-in-Shansi work is their combined field of activity. The Fairfields help stabilize the school. The two young Oberlin representatives out there help give modern college pep and spirit.

This little unit of American mis-

FIRST GRADUATES OF NURSES' TRAINING SCHOOL, TAIKU

Miss Alma Atzel, head of the school, in center of group. One young man took high honor in the national examination.

sionaries has seemed the nucleus out of which Christian work has sprouted. How friendly and coöperative the Chinese are in Taiku! How well, now, they assume responsibility! What real pleasure the missionaries have in their contacts with their Chinese friends!

Elders of forty villages assembled in Taiku city chapel to express gratitude for famine relief received

The countryside outside of Taiku I cannot forget—those brown, barren, jagged hills all around it, the blue pagoda on one peak, the temples on Feugshan towering up in clear skies and mist, always there. The fields below are like checkerboards in their regularity of irrigation ditches, the millet fields swinging in the Shansi wind, the Chinese foot travelers walking single file on the zigzag paths through the cornfields and by the mounds of graves all over everybody's lands. Such an atmosphere of peace, tranquillity, of friendliness comes to me as I recall it; all this in spite of the ever-present newspaper accounts of Chinese wars.

I have talked only of Taiku as it is today. The history of Taiku before and after 1900 that has helped to make the present Taiku Mission Station is a big subject in itself. We new young ones cannot even sense the Taiku as it used to be. To be sure, we have heard tales told and retold by those who have gone through their share of early tragedies and sufferings. We have heard of the anti-foreign spirit, of the cold and unreciprocating Chinese, of how children would not come to our schools. Now we have waiting lists. We have stood in meetings held around the graves of the martyrs of 1900 and been deeply moved by what has gone before us in Taiku. We have heard, too, of the few fine, loyal Chinese friends who stood by in 1900.

It is not for one like me to make any comparison of the old and new Taiku. Rather have one, like Mrs. Lydia Lord Davis, who helped in the pioneer work of Shansi Mission history, who sacrificed husband and home, and who has recently gone back for the first time since 1900.

If you are really interested in the growth, the comparisons, the background of real Taiku Mission history, just ask her.

KINDERGARTEN SINGS CHRISTMAS CAROLS

DR. ARTHUR H. SMITH AND THE BOXER INDEMNITY MONEY

By CORNELIUS H. PATTON

NO event has done more to establish friendly relations between China and the United States than the voluntary relinquishment by our government of the unexpended balance of the Boxer Indemnity Fund. This simple act of justice and international good will at once placed America in a highly favorable light, and laid the basis for all that has happened since in the way of coöperation and mutual understanding between these two great republics. China today looks to America as to no other nation for guidance and help in maintaining her integrity, and in the shaping of her higher ideals and life.

The relation of the Boxer Indemnity transaction to the present situation is recognized generally in the political and business world. The origin of the transaction, however, is so little known that I take pleasure, at the request of Supt. Frazier, in giving the facts to the public. The story should be of particular interest to the Congregational people of Vermont.

During the winter of 1906, the American Board was engaged in holding a series of conferences in the leading cities of the United States by way of preparing the churches for the celebration of the centennial of the famous Haystack Prayer Meeting at Williamstown. In order to give point to the meetings, Dr. Arthur H. Smith of China was asked to come to this country as the principal speaker.

The first conference was held at Burlington and the second at St. Johnsbury. At both of these meetings, in his address following the supper, Dr. Smith referred to the unexpended balance of the Boxer Indemnity money which was being held in the Treasury at Washington after all legitimate claims had been met. He stated that, in his opinion, this money should be returned to China as a matter of common honesty, but that it should be done in such a way as to cement the friendship between the two countries.

While on the train between St. Johnsbury and our next place of meeting, I asked Dr. Smith to explain more in detail what he had in mind. He then stated that he thought the money, something over $12,000,000, should be returned to China under a stipulation that it should be used for the educating of carefully selected Chinese youth in the colleges and universities of the United States; and that such students should return to China as agents of the government or pledged to engage in public welfare work. He added with great earnestness: "I do wish I could have a chance to place this plan before President Roosevelt before I return to China." I suggested that it should be possible to bring this about, and proposed writing to Dr. Lyman Abbott on the subject.

Dr. Abbott was accordingly written to, and he replied at once that the plan interested him greatly, that he held Dr. Smith in high esteem, and that if the Doctor would come to New York, he himself would accompany him to Washington and arrange for an interview with the President. We thereupon excused Dr. Smith from the next two conferences so that he might make the trip to Washington.

Dr. Abbott found it impossible to go to Washington at that time, but he asked his son, Mr. Lawrence Abbott, the present editor of the *Outlook*, to accompany Dr. Smith on the important errand.

Four days afterwards Dr. Smith resumed his place in our team, with a puzzled look on his face. I asked him if he had been able to tell the President about his plan in full detail. "Tell the President!" he shot back, "you can't tell that man anything. What happened was this. Mr. Abbott and I appeared at the White House at the hour appointed. We sent in our cards, and almost immediately the President appeared. He rushed over and grabbed me by both hands, shaking them violently, as though I were a long-lost friend. 'Sit down, Dr. Smith,' he said, 'and tell me all about the plan you have worked out for returning the Indemnity money to China.' So we sat down and began to talk. After I had proceeded three or four sentences, outlining in general my idea, he burst in: 'I entirely agree with you, Dr. Smith. That is a grand idea. I will see that the thing is done.' After that he did all the talking himself."

DR. AND MRS. ARTHUR SMITH AT DR. SMITH'S SEVENTY-EIGHTH BIRTHDAY DINNER

What transpired as a result of Dr. Smith's visit is now a matter of history. The proposition was at once taken up, on President Roosevelt's recommendation, by Mr. Root, who was then Secretary of State. A bill was prepared which passed through Congress with surprising facility, and more than $12,000,000 was set apart for the educating of Chinese youth in America under the conditions outlined by Dr. Smith. For seventeen years now many promising talented young men, carefully selected and carefully prepared for the experience, have been coming to

America and enjoying our best facilities for general and technical training. Already they have exerted a large influence in bettering social and economic conditions in the Chinese Republic. Undoubtedly in future years their influence will steadily increase.

In describing Dr. Smith's visit to the White House in his "Impressions of Theodore Roosevelt," Mr. Abbott uses the following language: "His (Dr. Smith's) point of view was not that of the conventional missionary. It was really that of the statesman. He said that when he first went to China the American flag was seen on vessels in every harbor, but that now it was rarely visible; that America ought to do something to renew her intimate economic, industrial, and commercial relations, and so cement the political friendship which had been fostered by Secretary Hay. He believes that with a body of young Chinese being graduated annually from American institutions, we should finally have a great company of influential men in China who understood American ways and sympathized with the American spirit; that in no other way could China and the United States be brought together so effectively in their economic and political relationship."

But the influence of America's action has not been confined to China. During all this time, the conscience of Great Britain has been stirred on the subject, and about a year ago the decision was reached by the government of that country looking to the return of the unexpended money of their own Boxer Indemnity Fund, an amount, if I recall the figures, somewhat in excess of $25,000,000. The British are planning to devote this great fund to the planting of schools in China itself, but under such conditions as to guarantee essentially Christian instruction, either with or without the cooperation of the British Mission Boards. And now, most extraordinary of all, comes the information that Japan, following the example of the United States and Great Britain, will shortly return her Indemnity Fund, amounting to something like twelve million yen.

All this the result of the suggestion of one missionary with statesman-like outlook and wisdom. Today, the foreign missionary Boards of Christendom, with their force of 28,000 missionaries, are focusing their attention upon the problems of internationalism and world unity, as never before. Federated as they are by means of their International Council, these Boards may be considered the greatest educative and inspirational power in the world. If the plans which are being proposed are carried through successfully, we should find in these Boards an agency of vast importance in the task of building a friendly world.

Three of the leading laymen of the Fenchow field who are promoting lay-evangelism in Shansi and Shensi. These three brought many to Christ last year.

Two laymen are appointed over each layman's district of three towns or villages. Theirs is the sole responsibility to get new members. A group of new-grown leaders are called together for twenty days' training. They get a well-marked Bible and outline argument for Christ, a community program of uplift, and brief answers to objections. Back they go to read that Bible to their friends; to talk Christ like flame running through flax. In many of the villages it is "Every member of the village for Christ!"

LOOKING BACKWARD

By KATE G. LAMSON

MISS LAMSON

IN the year 1893, when Dr. John G. Paton was for a time among us in this country and appeared at the annual meeting of the Woman's Board, held in Park Street Church, Boston, the interest of all centered strongly in him and the wonderful work he had done in his lonely island outpost. The writer of this article, then but recently added to the ranks of workers for the cause represented by the Woman's Board, and not yet an officer, was occupied with the cares of business detail in the lower part of the church and able only infrequently to share in the sessions of the meeting. Having a special desire to see Dr. Paton as well as to hear his message, she went into the church audience room when he was to appear and for the first time looked about at the decorations put up for the occasion. It was to her a very wonderful thing that at that early morning hour a church of the size of Park Street should be crammed with an eager audience. As this thought passed through her mind, her eye fell upon the motto inscribed upon the right gallery of the church: "Thou shalt see greater things than these." It seemed as though a voice from the unseen had spoken and as though a prophecy were to be fulfilled. Now, after thirty-one years of official connection with the Woman's Board, the words of that prophecy return to one's thought and the question arises, Has it been fulfilled? Unhesitatingly the answer comes. It certainly has been fulfilled, and yet not finally.

In distinctive work of the Woman's Board it would be necessary to review the activities of every mission station on our list if we were to point out the growth that has taken place. Everywhere the student body in our schools has largely increased. Wherever there is medical work being carried on, the readiness of the people to accept the care of our physicians, the recognition on our own part of physical needs hardly noted years ago, the possibilities in the way of eradicating disease and the prevention of epidemics, the need of sanitariums for tuberculous and other classes of afflicted people, as well as rest places for our busy missionary workers —all have broadened out the vision of what not only may be done, but must be done in healing the physical sore of the world. In our evangelistic work it is no longer sufficient to send out untrained women, no matter how sincere their devotion to the cause of Christ. Training schools have been called into being where women who promise well for this department can be under supervision and thorough training for a considerable period before entering upon the active service. Many new buildings have taken the place of those made inadequate through age or lack of space for increasing numbers.

Thirty years ago kindergarten effort was in its infancy, hardly to be found upon the mission field, except in one or two notable instances. Today we are receiving the most urgent calls for the establishing of kindergarten work at points where none has been done and where the people are craving it for their children. Over and over again it has been found that this effort with the little ones has been the opening of a great door of opportunity by which families have been reached, churches established, and lasting forms of mission work brought about. The graduates of our kindergartens who have passed through the higher schools are found occupying places of responsibility, their characters formed by their early contact with Christianity and their devotion to the religion of Jesus Christ being proved in their daily life. Kindergartens have made necessary the further development of schools in city and village to which the children could go on graduating. These in turn have led to the establishment of high schools, a still further step, and the demand for normal training has become one of the prime necessities of the mission field, as more and more it becomes impossible to supply schools with foreign teachers and the greater wisdom of training the people to do their own work becomes manifest.

Again this development has within these last years led to the establishment of colleges for the women of Oriental lands—colleges where along the lines of their own lives they could be given such training as our students receive in this country and without the necessity for leaving their country and home. The establishment of a college is a great undertaking, involving heavy responsibilities, financial and otherwise, beyond the ability of one Board to carry. It has, therefore, resulted quite naturally that the coöperation of various Boards not only in this country, but in England as well, should be sought, and that together they should unite in creating an institution worthy of the name. We are all familiar with the wonderful work done by Mrs. Peabody and the names of the seven colleges which benefited so greatly by her efforts. No doubt we all experienced a sense of relief when that great effort was successfully accomplished, and yet there comes to us the word, "Thou shalt see greater things than these," and we know that what has been done is but the beginning of that which awaits our doing in the future.

In line with our own growing consciousness of

the magnitude of the work has come an awakening to the sense of insufficiency on the part of the people we serve. National habits of thought and practice, such as foot binding in China, child marriage and caste in India, have been recognized as incompatible with national progress; and gradually these things are being replaced by that which is sound and wholesome as well as Christian. An increasing demand of the people on the mission fields arose for greater responsibility to be vested in them, more confidence shown in them in matters of policy and of financial management. "He shall increase but I must decrease" is not always a condition easy to accept, but the Scriptures have made us familiar with the principle and have shown us to what heights of progress it may lead.

National movements have not been limited to the Orient. Perhaps the most striking progress of all has been among our own selves, as Mission Boards united for a campaign against the powers of evil, have planned along strategic lines, sometimes requiring the abandonment of sporadic effort, but always tending to serious consideration of the work as a great campaign which must be planned on the broadest and most practical lines, promising greatest results for the coming of the Kingdom.

Standards have risen in all our mission fields. The people are no longer satisfied or benefited by immature work and old-time methods. Higher qualifications for native workers demand superior training, facilities for which must be put within the reach of those who are preparing for service to their own. We may rejoice at this since it naturally furnishes a solution of the problem which has confronted us sometimes and has proved embarrassing for the people for whom we labor, namely, that the result of the education we were giving was to alienate the students from their own lives and the demands which would later be made upon them. Training upon the mission field, the higher standards always set there, and in turn more worthy compensation given for the service rendered, solve such difficulties which heretofore had been baffling.

Perhaps one of the most striking changes noted in the course of close connection with the work through many years has been the enlarged vision which leads the Boards in this day to be willing to contemplate demands from the mission field calling for large investment of funds. We have learned to "expect great things from God, attempt great things for God."

This brings us to another aspect of the whole matter as we look back over the years. We find ourselves mortified as we discover that we still look askance at the demands of our missions for appropriations which will enable them to give suitable compensation to native workers. It is humiliating to find that still we are under the necessity for saying, as our missionaries point out the open doors and beg for permission to enter, "we cannot undertake new work." In the providence of God it is new work we should be undertaking, joyfully assuming, but we must hold back and decline to enter where our Guide would lead us.

Thank God, a look backward must always be for the Christian a look forward as well. We marvel as we consider the growth of the work we have been carrying through the years. We are amazed at what God has wrought, but side by side with that which has been accomplished lie the untouched fields. Together with the opportunities embraced, we see the many doors we have allowed to be closed, we hear the call of those who would so gladly receive the message and from whom we have felt forced to turn away. We are thankful for the years that remain, that others with strong hearts and noble purposes take up the work, and to those upon whom the burdens now fall we feel proud to pass on the inspiration of the words which fired us so many years ago: "Thou shalt see greater things than these."

A FINE SECOND

One of the dearest traditions of the editorial offices of *The Spirit of Missions* has come to a sudden and tragic end. Since time immemorial it has been the boast of all who have had anything officially to do with the magazine that it was the oldest missionary publication in America. Time and again the claim has been asserted and published and never challenged. And thus in due course it appeared in the recent January issue of *The Church at Work,* and now comes word from Miss Mary Evarts, writing from Windsor, Vt., to the effect that *The Missionary Herald,* published by the American Board of Commissioners for Foreign Missions (Congregational), is in its one hundred and twentieth year.

We congratulate our Congregational friends, concede first honors to them, and entrench ourselves as second oldest. A wonderful privilege both magazines have enjoyed, to be mouthpieces for the greatest enterprise intrusted to mankind through so many years of faithful service!

From "The Spirit of Missions," April, 1924.

COME AHEAD!

By MERLIN W. ENNIS, of West Africa

I HAVE been here twenty years and I have seen this mission progress from being a good beginning until it is a great work, a great opportunity, and a great risk. You there are complacent as you allow us to routine along with a personnel such as was sufficient for a pioneer missionary enterprise in central Africa forty years ago. The Africa which I found twenty years ago is as extinct as the long-suffering dodo. We now have a field and a work worthy of a great effort, and an up-to-date equipment.

We are using the pea shooter in the days of Big Berthas, crawling in a day of flight. I remember in the days when I was candidating for this job that they seemed to be looking for an ordained jack-of-all-trades. Today we need specialists, and good ones. The changes wrought in the social and economic life of the interior by the coming of the railroad, the influx of Europeans, together with the government requirements in schools, demands a new and better school system. Our effort to get the native into the work demands competent direction, and enough of it. Thus the number of workers asked for Currie Institute.

I am going to ask you to consider some of the vital statistics of the mission. Dr. Currie went

home to die, likewise Fay and Stover. Woodside was worked out when he left. Miss Maggie Melville has resigned, finished. Miss Bell and F. W. Read are also of those worked out. Miss Stimpson, the same. The Doctors Cammack and Mrs. Moffat, worn out. The Neipps are also all in. This year, of the single women, Miss Campbell, Miss Minto, and Miss Dibble were all seriously sick, exhausted, at the time for the beginning of school, and they were not much more than in shape at the end of the year. Either we must have help or we shall be obliged to reorganize and let go of a great deal of what we are now trying to handle.

I cannot send you photographs to illustrate this, but I am going to send you a map of the Bailundu field to illustrate that which I am talking about. This is a rough map of Bailundu and some of its outstations. It can serve as a sample of the whole situation.

Bailundu has sixty-five outstations, twenty more than are shown on this map. Look up the record of twenty years ago. Each one of these outstations is an evangelistic center, with religious, educational, and social activities. In these outstations is to be done the foundation work of Bailundu Station. A missionary visiting these outstations cannot make the rounds in less than a thousand miles. One man would not be able to do the pastoral work, let alone all the other duties that go with developing a large and scattered church at grips with the world, the flesh, and paganism. Add to this the heathen villages that there are to be evangelized, the pudding to which these outstations are but the plums. The help asked for for Bailundu Station is the merest stopgap for the present. Thirty years ago Bailundu was a corner lamp in a world of darkness, today it is the central station for a great lighting system. In five years there ought to be 150 outstations in the field; they should be at the point of becoming a conflagration. Let these outstations simmer along unenlightened, undirected, and unhelped and they may very well endanger our whole work. There ought to be an average of ten pupils from each one of these outstations coming to Bailundu Station for further instruction. What could Bailundu Station do with 650 boarding pupils? There ought to be a call for 10,000 medical treatments a month from these outstations if the people are to make head against disease and escape from fetishism and the witch-doctor. Where are they going to be if there comes to be 150 outstations? The phenomenal increase of Bailundu Station is paralleled by that of every other station in the mission. At the end of last year Chileso reported 733 members. Look up what it was twenty years ago. If we go to it there ought to be more growth in the next five years than there was in the last twenty. At the present time it is more important to get the people asked for at Currie Institute than it was to found it ten years ago. There is more sense in closing Bailundu than in failing to get the people that they are asking for.

I am trying to make it clear to you that this work is *growing up* and that safety pins are out of date. We are on the eve of annual meeting and we shall wish to repeat our requests, and I should like to have them mean more to our constituency than the scroll work on a dollar bill.

THE DECORATION OF MISS JUDSON

On February 11, which is a Japanese national holiday, the Prince Regent, in honor of his marriage, bestowed gifts and testimonials upon 258 people throughout Greater Japan in recognition of services which they had rendered to the people. Included in this group were eight missionaries of old Japan, five of whom are Protestants, and in the five were Miss Judson and her right-hand man, Mr. Nishimura. The procedure was as follows:—

After patriotic exercises had been held in the school, Miss Judson and Mr. Nishimura went to the City Hall, where the presentation took place. To each of them was given the sum of 200 yen, and a beautiful silver wine cup marked with the imperial chrysanthemum; accompanying these was a testimonial to the effect that the gifts were in recognition of work for the welfare, education, and uplift of struggling young people who were trying to better their condition. Ten other persons of the same province were similarly honored for philanthropic work of some sort; none of them, however, for educational work. After the presentation, these twelve persons were guests of honor at a banquet at which the Vice-Governor presided. Repeated tenders of *sake* for the new wine cup made Miss Judson realize the pressure which must be withstood by the boys who go out from the school.

Upon returning to her home, Miss Judson found awaiting her a silver napkin ring suitably inscribed and a delightful letter of appreciation from the foreign community of Matsuyama. On the evening of the same day a reception for Miss Judson and Mr. Nishimura was given by the graduate society of the school, with speeches of congratulation and appreciation, and with further presentations, this time from the graduate society, the kindergarten, the church, and the girls' school.

Miss Judson is particularly pleased at the recognition of Mr. Nishimura, who, she says, "has always been the man to step into the breach in any time of trouble, and has always taken extra work whenever a worker has dropped out suddenly anywhere." Miss Judson has been in receipt of many messages of congratulation because of the honor bestowed upon her, and two enterprising newspapers, one in Matsuyama and one in Osaka, published an account of the occasion and her picture.

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GETTING THERE TOGETHER

"When your temples are throbbing like mad and your heart is thumping against your ribs and your breath is coming in spasms and your mind is dulled with exertion and your body is racked with pain which only a long-distance oarsman knows, — then comes the acid test of your courage, your endurance, and your speed.". . .

"Stroke after stroke in their relentless grind down the watery trail, their blades, their bodies, and their slides were always together.". . .

So writes a newspaper man of a victorious crew in a gruelling race. So must it be written of any triumphant team, — whether it be a mission station abroad, an organization of churches at home, or an Every Member Canvass in the local church.

'Tis no far cry from the boat race to our common missionary task. Loyalty, unity, and voluntary sacrifice are the sole winning qualities. Lack in any loses all. With them all we have the will to win. As churches cease to resist "taxation" and other "superimposed" duties and voluntarily take upon themselves denominational tasks and sacrifices in the spirit of a first-class crew; and as our appointed leaders are blessed in their effort to create a hard-working Unit through the wise use of this voluntary principle, then will come that victory in our missionary movement which loyalty to Christ calls for. Let us learn the lesson of a winning crew!

FINANCIAL STATEMENT

CONCERNING THE MISSIONARY SOCIETIES OF THE CONGREGATIONAL CHURCHES

	Column 1 Full Apportionment 1925	Column 2 Estimated 1925 Income Outside Apportionment	Column 3 Total Expenditures Last Completed Fiscal Year	Column 4 Estimated 1925 Expenditures Based on Full Apportionment (Total of Columns 1 & 2)
American Board	$1,164,000	$392,125	$1,395,488	$1,556,125
Woman's Board	365,016	46,000	305,361	411,016
Woman's Board—Interior	244,499	28,576	254,018	273,075
Woman's Board—Pacific	45,485	3,250	60,518	48,735
Home Missionary Society	1,321,500	387,000	977,292	1,708,500
Church Building Society	373,000	364,227	543,556	737,227
Sunday School Extension Society	124,500	13,391	87,777	137,891
American Missionary Association	569,500	493,168	909,044	1,062,668
Education Society	304,000	54,000	199,408	358,000
Board of Ministerial Relief	199,500	147,000	230,716	346,500
Annuity Fund	50,000		57,398	50,000
Foundation for Education	136,500	13,500	83,775	150,000
Other Apportionment and Miscellaneous Items	102,500		97,305	102,500
	$5,000,000	$1,942,237	$5,201,656	$6,942,237

PLEASE NOTE CAREFULLY

1. Inasmuch as an itemized description of the needs, receipts, and expenditures of each Society for a three-year period—one being based on the full apportionment—appeared last year in "The Budgets of the Congregational Missionary Societies," still available on request, the above statement meets present necessity.

2. The latest printed report of any of the Societies, giving information in the fullest detail, will be gladly sent by that Society or, for any or all, by The Commission on Missions, on request.

3. The Woman's Home Missionary Federation, not listed above since it is not an administrative body, holds itself responsible for raising $655,000 for the Homeland Societies, or 13.10 per cent of the apportionment.

4. This statement does not include actual or anticipated payments on Pilgrim Memorial Fund subscriptions. In 1923, these amounted to $620,719.

5. Column 4 shows the sum needed yearly to finance the World-Wide Work properly as $7,000,000, in round numbers. Of this total, the gifts of the Churches—which equalled $3,115,267 in 1923—should amount to $5,000,000 annually.

6. Column 3 represents the cost of the entire work of each Society and thus includes items not on apportionment as well as apportionment expenditures. For example, in the total expenditures of the Woman's Board of Missions for the Pacific is $18,148 of receipts from its Jubilee Fund, expended for land and buildings—a matter entirely apart from the apportionment.

$237,147 of the Building Society's expenditures was re-appropriated from the revolving funds—funds derived from repayment of Church and Parsonage loans, repayment of grants, sale of abandoned churches and undesignated legacies.

See the Annual Reports for similar facts concerning the other Societies.

7. THIS STATEMENT CONCERNS ONLY THE WORK OF THE CONGREGATIONAL MISSIONARY SOCIETIES. IT DOES NOT INCLUDE INTERDENOMINATIONAL CAUSES, AS NEAR EAST RELIEF, ANTI-SALOON LEAGUE, ETC.

8. Column 4 indicates what the total expenditure of each Society will be if the full apportionment is raised.

9. The Churches are urged to form classes for the study of the finances of their missionary agencies, using as a basis "The Budgets of the Congregational Missionary Societies," which will be furnished free in quantity upon request.

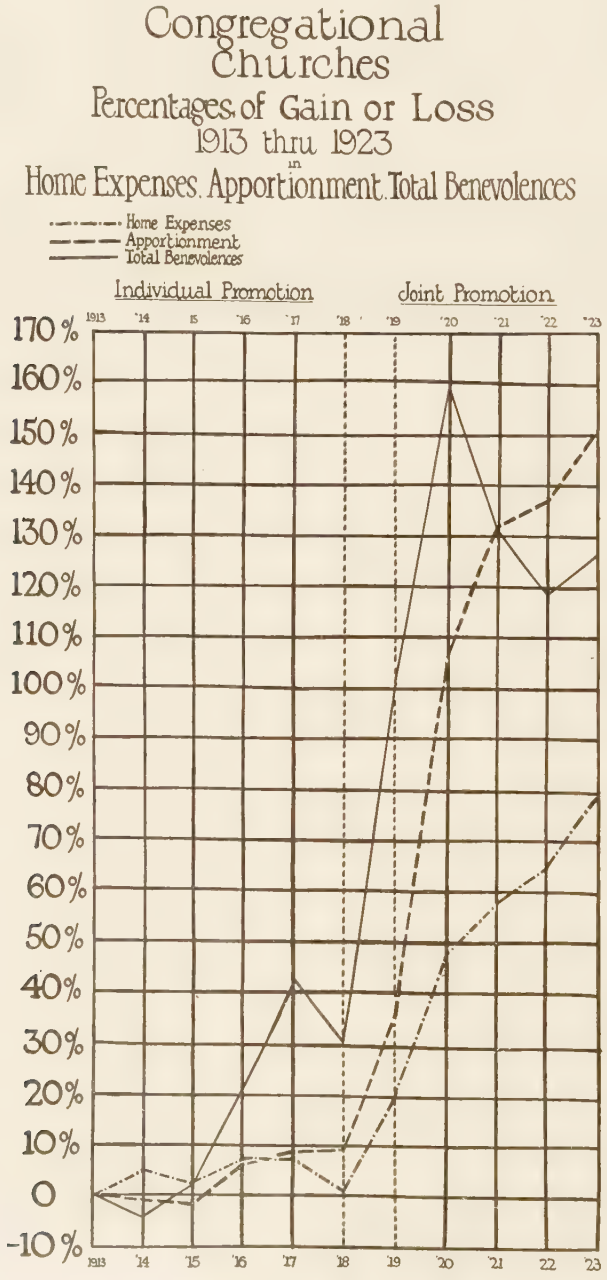
THE COMMISSION ON MISSIONS,
287 Fourth Avenue,
New York City.

SOME SUGGESTIVE CHARTS

We are indebted to the Commission on Missions for the charts which we present here. They are well worth studying. Do they not make clear that through joint promotion much more has been accomplished than was ever possible under the old system, where each Board worked by itself? Certainly the Boards would never return to the old days of "individual promotion." The charts register, unbeknownst to themselves, a growth in the determination of the Boards to get closer together in this common task of financing the great missionary work of the churches they represent.

Note particularly in these charts the year 1918–1919, when the great leap forward was taken in every case and a beginning made of a truly impressive advance—both for home expenses and benevolence.

According to Mr. Beard, our Secretary of Promotion, the year 1919 marked the commencement of joint promotion. The mid-winter meeting, held at St. Louis in January, 1918, was a meeting not only of the Church Extension Boards, but of all the varied interests of Congregationalism. It was a



miniature National Council. A considerable portion of the time, aside from that used by the Extension Boards, was spent in trying to map out some program of joint promotion, and a plan was finally prepared, certain features of which went into action immediately.

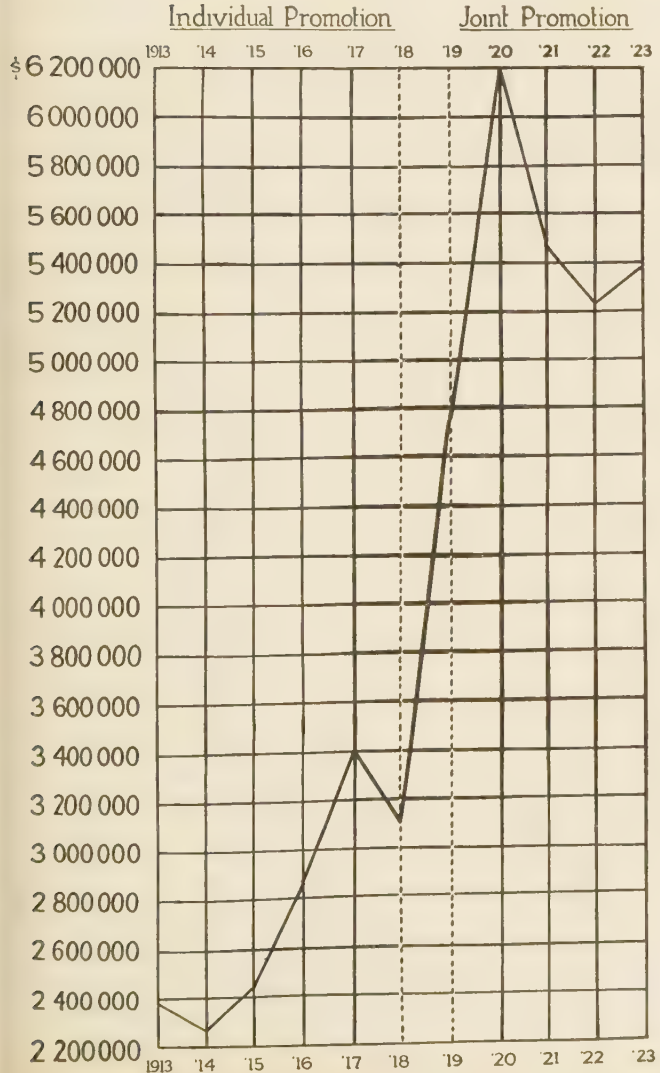
For some time prior to this, Charles Merrill had been working as Apportionment Secretary. This was the only attempt at joint promotional effort up to that time, except that about the time of this St. Louis meeting, in January, 1918, Dr. Scudder, now of the American Board, was taken on by General Secretary Herring as an Apportionment representative and began the preparation of two or three joint folders, each representing one of the four major interests of Congregationalism. He continued after this St. Louis meeting, still further emphasizing the joint aspects of the work, particularly with reference to the Apportionment.

In 1919 came the National Council at Grand Rapids, and the decision as to a $5,000,000 budget. The Congregational World Movement was also born at this time as Congregationalism's participation in the Inter-Church World Movement. These are the features which make the year 1919 a distinctive year, though preparation for it occurred in 1918.

Mr. Beard, in making these statements, does not mean to say there had been nothing of joint promotion prior to 1919, but that there had not been very much. Neither does he mean to say there has been no individual promotion since. It is simply that the year 1919 may be said in a very real way to mark the commencement of joint promotion. The charts are based upon this understanding.

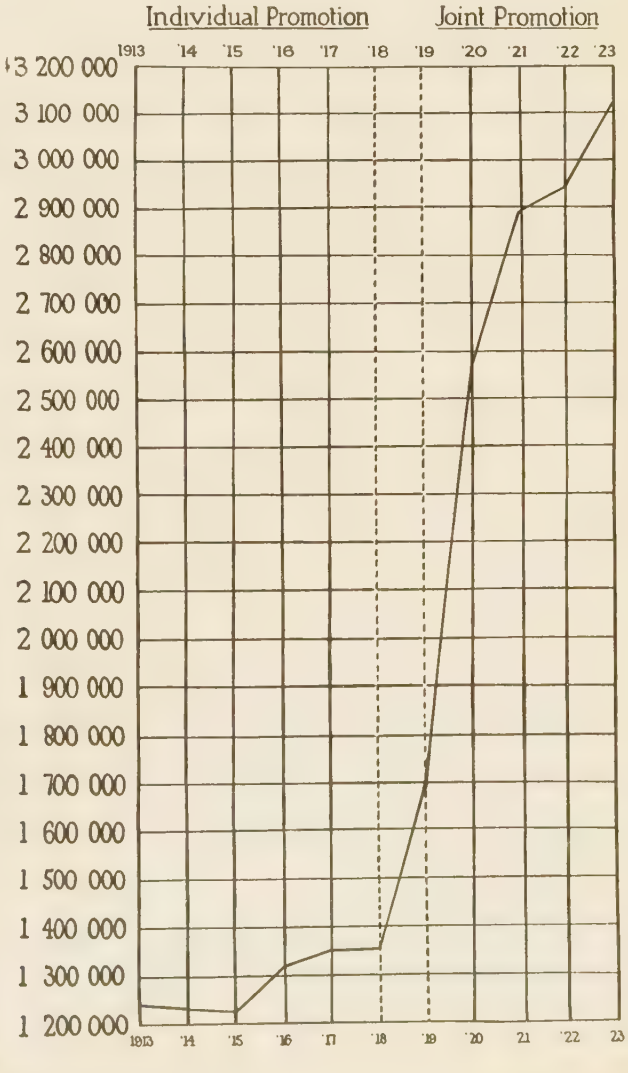
Congregational Churches

Total Benevolences from 1913 thru 1923



Congregational Churches

Gifts on Apportionment Plan 1913 thru 1923



NEW HELPS FOR EVERY MEMBER CANVASS PROMOTION

By WILLIAM S. BEARD

THE first working days of the new church year are now upon us. You will be looking for new material to help you with your Every Member Canvass plans.

"FACTS"

Nearly all the material about the World-Wide Work, Budgets, etc., is gathered in a portfolio called "Facts," which consists of five sections.

A copy of the full portfolio and a copy of each of the five sections will be furnished to State Superintendents, State Campaign Committees, State Leaders, including Branch and Union leaders, the Pastor and the Director of the Canvass in each church. Two copies of the portfolio thus are allotted to a church. If you are interested to see the whole portfolio, apply to your Pastor or to the Director of the Canvass.

THE FIVE PARTS OF "FACTS"

Each of the five parts of "Facts" is issued separately, for general distribution, and may be had in any quantity upon application. Part 1 is entitled, "Your Church Enterprise—in Your Own Community, in the Homeland and Overseas"—twelve pages.

Part 2 answers the question, "How the Money is Spent"—four pages. It contains a financial statement of the Societies and important explanations.

Part 3 is similar to Bruce Barton's "I'm Sorry, but—" of last year, and is the popular statement. It is entitled, "Guaranteed Survival," and its author is Lloyd C. Douglas, D.D.—four pages.

Part 4 is entitled "Pointers for a Successful Canvass," and is particularly intended to help churches wishing to improve their financial methods —four pages.

Part 5 bears the caption, "What Some Churches Have Done." It is a breath of cheer for discouraged folks—four pages.

"How Your Church is Growing" is a supplement similar to that published last year in "Hours in a Congregational Day," but brought up to date—one page.

Please note that Part 1 of "Facts," in addition to being furnished in a folder of twelve pages, may be had in four sections. The first section is a statistical summary similar to that on page 4 of "Hours in a Congregational Day" of last year. Section 2 features the Local Church; Section 3, work in the Nation; Section 4, work Overseas. You can thus have the four sections separately, or all together in twelve pages.

The material has thus been broken up this year for the sake of churches desiring to mail or otherwise distribute brief folders.

"THE BILL-FOLD"

Another folder for general distribution is "The Bill-Fold," prepared by Lloyd C. Douglas, D.D. It is the type of production which is sure to arrest the attention and challenge the thought of business men.

"THE EVERY MEMBER CANVASS STEP BY STEP"

If the Canvass itself has not been particularly well developed in your church, or has not been a thorough-going success, whether for Home Expenses or the Apportionment, get "The Every Member Canvass Step by Step," which provides an outline program prepared, not behind an oak desk, but from the experience of the churches. You will find in it not only a program adapted to churches of all sizes, but form-letters for various purposes, subscription cards, forms, etc.

FOR THE CHURCH THAT STUDIES

"The Church Training Institute," published last year, will tell you how to organize.

"Congregational World Service," published late last year, gives you six programs for your Institute, to be held either on a week-day or a Sunday night.

We particularly commend discussion outlines in the October, November, and December issues of *The Adult Bible Class Magazine*, on the program of the church in its own community, in the land, and in all the world, and practical suggestions for making the program possible. Cost, 25 cents for the three issues.

Catalogue and prices of the Text Books for all ages on the Homeland theme—"The Way of Christ in Race Relations"—and on the foreign theme—"China"—may be had upon application.

DISPLAY FEATURES

Display features include the Posters, of which there are three—one concerning the Local Church; one, the World-Wide Work; and one, Comparative Giving. All free.

Electrotypes may also be had for church calendars and for use in the local newspaper write-ups. Price, 25 cents each.

POINTS TO BE STRESSED

We, of the laity, ought to do more speaking this fall, both concerning the Local Church and the World-Wide Work. See the September number of *The American Missionary* and *The Missionary Herald* for "Speaking Points."

The young people ought to be given a much greater share in the leadership of the Canvass. At three Areal Conferences held in May and June of this year, covering the entire country, not a young

person could be found to lead a brief discussion with reference to the Every Member Canvass responsibility of young people. That surely is an indictment, not of youth, but of us adults who have neglected the biggest asset in the church's life. Get "The Young People's Share."

EXAMINE—THEN SELECT

No one church will want to use all these Helps. You are not expected to. But I never heard of a carpenter, who called himself a carpenter, who went about with only a saw. A real carpenter carries a kit of tools in order to be ready for any kind of work.

The Commission on Missions has adopted the same policy. It tries to furnish an entire "kit of tools." You know what your job is, therefore choose your tools accordingly.

FOR READY REFERENCE

1. All the above will be ready September 1.

2. Apply to your State Conference office or to The Commission on Missions for samples.

3. *The Adult Bible Class Magazine* may be subscribed for through The Pilgrim Press, 14 Beacon Street, Boston.

4. Catalogue of Text Books and prices may be had at your State Conference office, The Commission on Missions, 287 Fourth Avenue, New York City, The Missionary Education Department of The Education Society, 14 Beacon Street, Boston, or The Pilgrim Press.

5. "The Church Training Institute," "Congregational World Service," and "The Young People's Share" are ready now. Therefore, you can lay your plans at once.

A LAYMAN TALKS

THE following is the experience of a certain layman on an Every Member Canvass. He forbids our using his name, address, and church, but we are allowed to quote him verbatim.

This canvass took place in December, 1923. It was quite successful from the standpoint of church expenses. Some gain, too, was made in the benevolence pledges, but for the most part the canvassers returned with the conviction that they were unable to "sell Benevolence."

Our lawyer layman, however, had a different story, and when he got through telling it, the men on the different teams resolved to know "Benevolence" next year as well as they knew the "church," and to "put it across" as that layman had. Our lawyer friend's plea is as follows:—

"Why do benevolences in some churches fall below the apportionment? My experiences on a recent canvass Sunday went far to confirm my views that only as missions have been sold to the canvassers can they in turn secure results. The great majority of the men going out, even after all that had been said to them upon the two to one basis, did not in their own pledges give in this proportion, so how could they be expected to be able to convince others of what they had not themselves accepted? The canvass produced about one-third of that raised for church expense, which I presume was about the same proportion as the canvassers had given.

"Personally I had determined to try to secure at least one-half as much for missions as for the church expense account, even though those upon whom I should call had to reduce the amount to be given for the latter cause. The gratifying part, however, was that when I put my emphasis on the fact that we are too far behind in our doing for others, that instead of reducing the expense subscription, the donor either gave to benevolence for the first time or increased the gift to the desired proportion or in many instances gave dollar for dollar. In only one case was the amount originally given to expense divided, and this by a person giving $5.20 a year and who could not afford to increase her gift. In several instances where nothing had been pledged to benevolences in the past when their pledge was criticised, I knowing their previous pledge, which to my mind is a necessity in case education is required, I could either secure an equal pledge for each, or at least on the two to one basis. In not one instance did I fail in this. The team raised nearly an equal amount for each cause.

"This result cannot be obtained unless the caller makes giving to missions his objective. The canvassers did not as a rule do this.

"My greatest success was pulled off in a home where no pledge had been made in the past to missions, and I was told during the call of the two hours required for a conversion 'not one cent for missions.' The person having in mind 'foreign missions.' I argued the case of the Lumberjack up in the back woods; of the necessity for schools to teach the illiterates, both black and white, in the South; of the children in the West who were not within seventy-five miles of a Sunday School, and in every case he agreed that he would not object to helping such. Whereupon I said: 'Very well, this is what we will do with your gift this year—we will write on the back of the card that all of the pledge to benevolences is to be used in this country.' The amount pledged was increased seventy-five per cent over that of last year; dollar for dollar given to missions, while at the beginning of the call I was informed that the amount to be given would have to be reduced this year. All this from a man upon whom I was invited upon the morning of the canvass not to call, and who welcomed me when I did appear with the statement that we did

not need to discuss pledges, but could have a good time talking of other things.

"One could not ask for a finer demonstration of my theory that when canvassers believe in giving to missions themselves they can easily get similar results from those upon whom they call. One of the teams raised six times as much for expense as they did for benevolences. WHY? Because the Captain of that team did not give anything for the outside work. So how could he solicit for the cause? Until you can secure the attention you cannot interest, and people do not give until they are interested. 'EDUCATION,' spelled with capitals and underlined, is the first requisite. If a minister throughout the year does not lay stress upon missions, that congregation will not raise its quota. Only 'The old timers,' 'The old-fashioned folks,' those who years ago were trained in mission work, give to the canvasser who does not stress this field for benevolence."

GREEK DEMOCRACY

By J. RIGGS BREWSTER

IT seems almost impossible to believe that both Turkey and Greece have become republics within nine months; that in Turkey the state has entirely separated itself from organized religion; that the Khalif has been exiled, and that the power of the Patriarchate in Constantinople has been greatly lessened. Is it from God or not? It is difficult sometimes to determine, but here in Greece, at least, I should say that the change from the Conservative Constantinian *régime* to a liberal democratic government is one very evidently for the good of the country. Perhaps one of the most important reforms which has been effected within the past two months is the rectification of the Greek Orthodox ecclesiastical calendar. According to an encyclical sent out from the Patriarchate, thirteen days were dropped from the Greek calendar on March 23. It is remarkable how quietly and easily the people themselves accept such a change when the order comes from above. It has been objected, when this question has been brought up, that the people would not permit it because they would not wish those thirteen saints' days to be overlooked; but on Sunday, March 23, in all the Greek churches, the names of the saints which fell upon those thirteen "lost" days were mentioned and invoked, and the people went their way hardly realizing what had happened. In talking about this reform with an Orthodox Bishop in a near-by city, he said that this is only the first of a number of great reforms which are coming. Surely any reform which brings Christians to worship on the same days cannot fail to be of great benefit to the cause of Christ. Hereafter we shall all celebrate the principal Christian festivals on the same days. Not only Greece will be affected by this change, but also the Orthodox churches in Albania, Serbia, Bulgaria, Russia, and Rumania will adopt the same church calendar which Christians of the West have long observed.

The proclamation of a Democracy in Greece on March 25, and its ratification by a plebiscite on April 13, at which time about 80 per cent of the voters of the country cast their ballots in favor of a democracy against a monarchy, is the most radical change which Greece has seen for a hundred years.

. . . The influence of Greeks who have been in America, and have tasted the joys of freedom and tolerance there, has also been very considerable in disseminating democratic ideas. They are thankful for their freedom from the military service, which has been such a barrier to all progress in Greece during the past fifteen years.

First: She will enjoy freedom of thought and expression in the political, social, and religious spheres. The Conservative elements in the Greek Church will never again be supported by a Conservative Monarchy; the liberal elements will have a larger opportunity to express themselves and propagate their ideas and ideals. The Bible will have free entrance into Greece, and will undoubtedly meet with a better reception.

Second: A greater sense of responsibility will be felt by the people. Until now they have waited patiently for a royal decree to be issued, or for the king and his party to initiate legislation. They will learn that the making and execution of laws will now depend upon themselves, and little by little a larger responsibility will be felt by them. From now on, every schoolboy may aspire to the highest position of honor and service in the democracy. This will undoubtedly tend to develop initiative and personal effort.

Third: From now on Greece should have more friendly relations with her neighboring states, and with the nations of the world. She is looking again to the West for inspiration and moral assistance. She is welcoming Western Christian education; she is appealing to the Y. M. C. A. to open up more centers. She has already begun to cultivate more friendly relations with her neighbors to the North. During the past week the occasion of the centennial of the death of Lord Byron has given her a unique opportunity to cultivate more cordial relations with Great Britain. As a democracy, it will be much more difficult for her to enter into military alliances which have in the past been knit together by dynastic intermarriages with other European states.

Much remains to be done still in Greece to bring her people up to a proper appreciation of a real Democracy, and to a clearer conception and application of the Christian religion. But given a more cultivable soil, the good seed which has been and still is being sown must undoubtedly take root and bring forth "thirty, sixty, and a hundredfold."

"THE WORLD RACE PROBLEM AND WORLD PEACE"[1]

By GEORGE LUTHER CADY

FIVE HUNDRED MILLION yellow peoples, four hundred and fifty million brown peoples, and one hundred and fifty million black peoples now challenge the right of one-third of the world's people to own and rule ten-elevenths of the world's surface.

This revolt has become vocal in the words of the late Count Okuma, of Japan: "All men are born equal. The Asiatics have the same right to be called men as the Europeans themselves. It is therefore unreasonable that the latter should have any right to predominate over the former."

SECRETARY GEORGE L. CADY, A.M.A.

How shall we face this revolt? The historical ways are well marked —no one needs to miss them and most of us do not go far astray! There is the old Assyrian way—the way of the sword. We can unsheathe it, and through blood establish our right to rule and own the earth, but " they that take the sword will perish by the sword," and in some future age some archeologist will uncover the ruins of our Nordic cities and wonder that with so much knowledge of history we should have chosen the age-old path and become one with Nineveh and Tyre. Or we can take the Roman and Greek way of arrogance and pride and shrug our shoulders at these mutterings of wrath against which culture, wealth, and intellectualism are of no avail. Or you can join hands with a certain senatorial quartet, and in splendid isolation feed on the fat of your own land, eat the superabundant fruit of your own tillage, bask in the light of your own liberties (which you never earned), and with a magnificent gesture call up George Washington from his Mt. Vernon resting place and talk grandly about "no entangling alliances." But isolation has become impossible. God has taken the ends of the earth and put them all in one room. The cable, the wireless, the radio, the aëroplane, the submarine, the germ theory, all of which George Washington never dreamed, has brought far-off Cathay, Zambesi, Constantinople, Berlin, London, and Paris, and made them morning callers at our breakfast table. America is in the world; America is a part of the world; America cannot get out of the world. If Europe or Asia sink, America will get more than her feet wet. The destiny of every race—yellow, brown, black, or white —has become the deepest concern of every American.

If isolation has become impossible, and in a world growing smaller and smaller, if we are forced to rub shoulders with other peoples, surely we cannot hope to keep the world peace if we are to mingle on our own terms of race prejudice and race pride. It is time we took stock with our own souls and realized that if there has ever been a people more arrogant in the past, there is surely none at the present which so struts and swaggers in the presence of other races as our own. There is no hotel in the world where a brown man would be refused its comfort, unless he wore his turban, except in America. There is no hotel in the world (with perhaps the rare exception of South Africa) where Booker Washington or Major Moton, educators and statesmen the peers of any, or Prof. George Carver, world renowned scientist as he is, would be turned from its doors into the street, except in America. There is no country in the world that has Jim-Crowed its schools, its theaters, its playgrounds, its public conveyances, and above all, Jim-Crowed its courts of justice, except America. And now the late and unlamented Congress added to its already well-earned crown of contempt, that inexcusable insult to a proud and free people bound to us by every tie of gratitude for a half century of friendship and enlightenment.

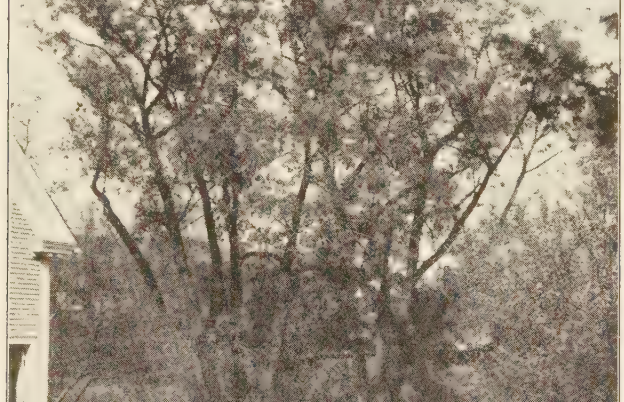
That way leads inevitably to war. There is a better way. In the Washington Conference for Disarmament Secretary Hughes, with his usual high-minded statesmanship, startled the world by his proposal to scrap the armies and navies of the world —America leading the way. But there was one sentence uttered which was vastly more significant for world peace. I think it was Lord Balfour who said: "What we need is moral disarmament." We may scrap all our ships and guns, but if we keep our souls bristling with race prejudice, race arrogance, and race hatred and race pride, these will build new navies and new armies in a day. Professor Ellwood, in his "Reconstruction of Religion," has said: "We would seem to be in need of Good Will more than intelligence. . . . When one contemplates the strife, the hatred of our present world, one might be pardoned if he claimed that the world needs Good Will more than science or art, yes, even more than food or shelter."

Is it too much to claim that this is just what Christianity came to promote, whatever Christendom may have stood for? There can be no doubt that

[1] Delivered at the one hundred and sixteenth anniversary of the Haystack meeting, Williamstown, Mass., May 20, 1924.

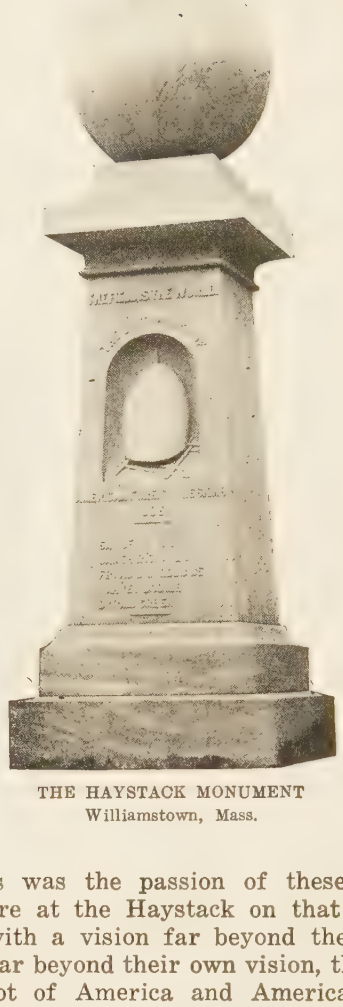
Christ came to unify mankind, to break down barriers, to establish as first that which we all hold in common and relegate to second place the things wherein we differ, to bind the world together by the bonds of brotherly love. For Him there were no colors or races or classes, but just men and women and children—all God's children. Thus the early church stood bearing its witness in a world chaotic with the clash of races and classes. Wherever the early church father went, he invited all to gather about the Communion Table in perfect equality. Philemon stretching his hands across the Table of our Lord on the one side and Onesimus, his slave, on the other, is the eternal symbol of the early church. Whenever Christianity has been Christian, it has been blind to every difference but that between right and wrong. This was the blessed evangel of every missionary who faced the unknown terrors of unknown seas and lands and peoples.

THE HAYSTACK MEN MET HERE



THE LAST OF THE FAMOUS WILLOWS OF WILLIAMSTOWN, MASS.

Thither, we are told, the Haystack band of missionary students at Williams College resorted for prayer after the haystack was taken down. Mrs. John Sinclair, of Williamstown, writes of the trees as follows: "They are at the entrance to my place and Mr. William Howard Doughty's. They are very old and have been pronounced dangerous, as some of them lean over the road, and some of them where they might do much damage if they fell. It has been decided that part of them must be cut down. Before giving the order to have them taken down, I had a picture taken of the group, which I am sending to you. The trees were in a big field when the Boys used to gather under them. I have gathered the stories of these trees from people who have lived in Williamstown for many years." A copy of the picture is to be placed in the College Library by the picture of the Haystack.



THE HAYSTACK MONUMENT
Williamstown, Mass.

And this was the passion of these boys who gathered here at the Haystack on that memorable day when with a vision far beyond their day and an instinct far beyond their own vision, they thought in terms not of America and Americans, but of the world for Christ and of all mankind as children of a common God. For them there could be no splendid isolation and detachment from the passions and strugglings of men—every struggle was the common heritage and task of every man. Nothing that concerned the welfare of mankind was alien to them. Consciously they were dedicating themselves to saving the souls of individual men, but unconsciously they were inaugurating a movement to save the very world itself. They were the true world pioneers going before even the dreams of men, bringing to it the only basis of world peace—brotherhood. They realized, as their Master had before them, that civilization, culture, education, the Gospel itself, was not a gift to be hoarded, but a trust to be expended. They incarnated that strange paradox of Jesus that the only superiority, the only royalty, the only way to rule, is to serve—that for a race as for an individual, only he is Master who serves and he is greatest who serves most.

In the Great Assize, America will be great or small in proportion as she wrap herself in herself, or as in largeness of love she gives her best and shares her blessings with all mankind. We need a hundred such evangels and prophets of Good Will,

where now we have one, to stand in Japan and bear a renewed witness to the reality of the brotherhood of Christ over against its base betrayal by a Christless Congress. We need a hundred missionaries in the South to bear renewed witness to Christ to a struggling people over against the Ku Klux Klan with its cross flaming with hatred, when once it flamed only with infinite love. The price of one battleship invested in men like these would do more to guarantee world peace than all the 5–3–2 navy programs of the nations and all their navies and armies combined. And the Christ whom these men proclaim and who still stands outside untried, can make a way straight for the world to walk in.

I sat around a table in Atlanta, Ga., with a group of Southerners. A Southern professor, son, grandson, and great-grandson of slave holders, said: "Some of us down South have determined to live the Gospel of Christ or scrap it. If the Gospel cannot get us over this color line, then it is of no value anywhere else, and we must go out and look for a religion that will." Yes, the Gospel of Christ can save civilization from self-extermination and chaos, and the world is waiting for that Gospel as never before; not to save the individual only as of old, but to save society and the world its very self. The movement inaugurated on this sacred spot will not have been accomplished until war and hatred shall be no more and men learn to live together as brothers in Christ.

THE GOSPEL GOES INTO TIBET

By CARLETON LACY, Secretary, American Bible Society, China Agency

WE sat together in a *tingtze* (pavilion) overlooking the Kiating City wall. Below rushed the turbulent Ya River. Just beyond the corner of the crenolated wall it joins the clear waters of the stately Min, where the further bank rises in two sheer cliffs of red sandstone. In the face of one has been carved a giant Buddha, 380 feet high, who grinned across at us, and never noticed the passing boats and toiling boatmen, whom he was set to protect from the dangers of the rapids that dash at his feet. Away to the south, almost lost in the May-day haze, we could discern the faint outlines of the "Kin Ting"—"Golden Summit" of the sacred Mount Omei.

I had just come down from that lordly peak, which rises ten thousand feet right out of the plain. Its wooded sides, dotted with temples, reëcho the laughter of the crystal waterfalls, and are alive with chattering, swinging monkeys, multi-colored birds, and the climbing, praying pilgrims. On that summit we worshiped the Lord in the beauty of holiness, exclaiming: "Holy, Holy, Holy, Lord God of Hosts: Earth and Heaven are full of Thy Glory"—while the monk at our side, equally enraptured, muttered repeatedly his "O mei to fu, O mei to fu." In the glory of golden sunset, and in the still beauty of early morn, we gazed across the cloud-hidden world below, to the majestic, snow-covered mountains of Tibet—the ranges and peaks that shut away that mysterious, hidden, lama country from the world that you and I know. That was a never-to-be-forgotten experience.

HE WANTS A TESTAMENT

Now I was back in the city of the plains, talking with the man who had just come out of the weird, appealing borderland. He was telling me of how he sold Scriptures among the Tibetan traders and lamas who journey in to Tatsienlu. Isabelle Bird Bishop had caught my boyish imagination twenty years ago with her travel books; yet there was not in all her writings the gripping thrill of this man's stories.

He was very unprepossessing in appearance. His long, blue Chinese coat was of simplest material and pattern, and his leather shoes of Chinese make. His light, rather ragged hair was turning perceptibly silver, though the huge pith helmet, which now lay on the table, fully hid all his hair and half his head when he walked the street. Yet, his face was well weather-beaten. Some

one had called him a nomad, but outside the mountain fastnesses of the Tibetan borderland his name was written with a string of most honored suffixes: Rev. J. Huston Edgar, F.R.G.S., F.R.A.I.

Heretofore he had been known to me through his research work in Szechwan, his occasional articles in magazines and newspapers, his fascinating letters to the Bible Society office, and his requests for more Scriptures to supply the Chinese and Tibetans. We had received a card that read: "Can you get me 10,000 Tibetan Portions sent to T. T. L. (Tatsienlu)? If you telegram for them I shall pay the damage. Tremendous possibilities up here, and I am almost out of Tibetan literature. Kind regards. Sincerely, J. H. E."

And an early report had said: "On my journey to Tatsienlu about six thousand books were sold, and now in this town I am almost daily on the street with Tibetan and Chinese literature. Tatsienlu is like the end of a fan to which innumerable crinkles converge. Hence traders and others of all social positions from distant parts of the Tibetan uplands visit the town, now the capital of the Marches, with their peculiar products, which are sold or exchanged; and tea, dry-goods, and other commodities carried to distant and often unknown regions in Tibet. In satisfying the curiosity of the nomads by showing them through our premises; by visiting the trading depots; and accosting almost every man I meet; it is possible to get in touch with about every man who comes to town. And I imagine that a Tibetan who evades me is quite an adept at getting round corners! As a rule they are all very friendly, and it is no unusual thing to see a wild bevy of nomads, smelling like smoked hams seasoned with asafœtida, dancing around the missionary with their tongues out. A nervous person might imagine a scalping rehearsal, preparatory to sanguinary torments, was being enacted; but it is only a party of Litang nomads demanding copies of our 'best literature.' They have friends in distant lamaseries who can read, you know! The inquiries for Bible Portions have become so frequent and insistent from inland regions like Golo, that Chinese are suggesting buying up loads of books to take in as an article of barter."

Now we sat face to face, under a large hwangko tree, and this wizard at distributing Scriptures told me how it was done, and some of the results. There were remarkable stories of men who had found Christ through the Book. It was fascinating! At last he picked up his big hat to go, suggesting that we might meet before the end of the summer in Shanghai.

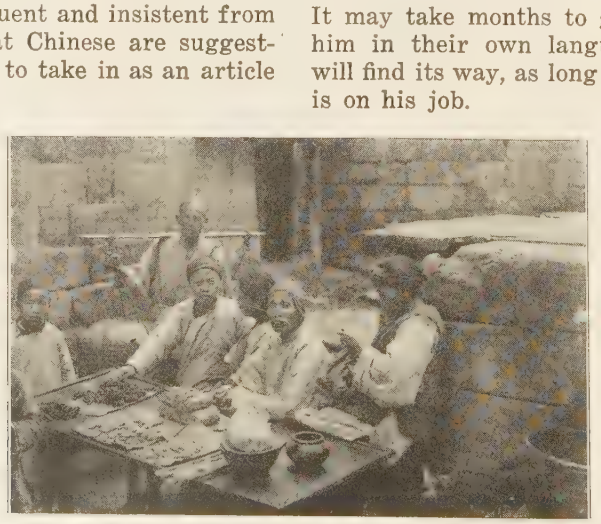
"Can't you go down river with me tomorrow?" I urged.

"No," he replied: "I am waiting for a wire from Tatsienlu. Mrs. Edgar has been seriously ill. The French sisters are caring for her. It is a ten days' journey from here back there to her. It is a year and more since I have seen my boy, who is in school at Chefoo. I was going out for a little holiday with him. Now I am waiting to know which way to go."

"But listen," he added. "When I do come up river, I want to come by small boat, and bring several cases of Scriptures and sell in every town and village along the river bank. The only trouble is, in all this Scripture distributing I have to pay my own expenses; the mission gives me no travel allowance to cover it."

A few weeks later, when I got back to my office in Shanghai, there was waiting for me a draft of $92, forwarded from the Bible House in New York, "for distributing Scriptures in Tibet." Of course it did not take long to decide that Edgar was to have that for his expense—the best colporteur in the land.

Shortly afterwards came the Japan earthquake with the destruction of the Fukuin Printing Company and the loss of all the plates for producing the Tibetan Scriptures. It will be an expense to replace them, and take time. Meanwhile, this intrepid evangelist will keep on telling the story and distributing gospels in Chinese; and having talked with the man himself, I am satisfied that the Tibetan traders who meet him in the Tatsienlu market will not return untouched to their mysterious country. It may take months to get more Scriptures sent to him in their own language, but the Gospel story will find its way, as long as J. Huston Edgar, F.R.G.S., is on his job.



A country wayside stand in China with sugar cane, cherries, and cookies

THE OPENING OF FENCHOW'S HOSPITAL

THE FENCHOW HOSPITAL, SHANSI

By FRANCIS F. TUCKER, M.D.

SOME forty centuries ago a migratory host followed along the Fen River and settled on either side of this erratic stream. They voted unanimously to wait until April, 1924, for a real modern hospital to open—and it has been worth waiting for.

Three and more decades ago Dr. Atwood began medical work at Fenchow, and on these foundations Dr. P. T. Watson and others have built—and built for the future as well as for the present. The architecture is a practical adaptation of Chinese roof lines—with a central administration and dispensary building, flanked on the one side by a wing for the men inpatients and, on the other, one slightly smaller for women. There are numerous service buildings besides. The capacity is about seventy-five beds, and the cost, including the land, walls, etc., has been about two thousand dollars (Mex.) per bed. While building costs are low, the equipment costs are correspondingly increased on account of freight charges. The difficulties of transporting a seven-thousand-pound engine over the Shansi plain are tremendous.

DR. WATSON, GENERAL CHING, AND MR. PYE

In front of the hospital where the General was a guest during his stay in Fenchow

Shansi Province has but seven hospitals, and this last one to be opened will mean quality of service as well as quantity. Dr. Watson has been closely affiliated with all good work in progressive Shansi—whether anti-plague work, famine relief, or afforestation, and so it was fitting that Governor Yen should be represented personally at the opening ceremony on April 10, as well as by a tablet and a substantial contribution. City and county officials, foreign and Chinese guests, were present.

The hospital is artistically nestled just under the north wall of the city, and orientated to southeast. Much of the land has been given by the city and provincial authorities. With a staff of three foreign and two Chinese physicians and a foreign business manager, and with a training school for nurses well under way, the plant is well-staffed for *quality* of work. Because of osteomalacia, Cæsarian section is common and other surgery of equal seriousness is plentiful. Laboratory and other equipment is being rapidly completed. Dr. Watson, on the eve of furlough, is now ably assisted by Dr. Clara Nutting and Dr. J. A. Curran.

IN LIEU OF A WHEELED CHAIR
Fenchow

The superintendent of the hospital, in his opening address, very properly gave credit to the workmen, many of them trained on the spot. Letters and telegrams from scores of well wishers were received. Dr. Lim, D.P.H., D.T.M., of the Peking Union Medical College Department of Public Health, was present, and made clear to the large audience that *prevention* should be the slogan if we really have vision. There is ample field, for the paucity of hospitals in Shansi and the relatively sparse population means that patients often travel many days for relief.

The new building has been partially occupied for over a year, but only recently have some of the equipment items been furnished. Electric lights, steam heating, telephones, hot and cold water, and much else was of great interest to the guests—a demonstration of social service initiated by the Cross of Christ.

The Whitman Hospital for Women is essentially separate from the Harwood Hospital for Men, but in the interests of efficiency and economy there is

THE ELECTRIC LIGHTING PLANT
Fenchow Hospital

in common a business administration, kitchen, operating room, and laboratory. The main building is forty-five by one hundred forty feet, while the wings are thirty-two feet in width; one is one hundred twenty-seven and one is one hundred forty feet long.

Complimentary tablets were plentiful, some inscribed: "Thousands entrust their lives to your hands," and "you eliminate sickness just like the gods." Now that the doors of this healing plant have been opened with their silver keys, the real problem comes—that of melting those keys into sufficient dollars for maintenance! However, local coöperation and interest insures a large measure of local support. Blessings on the seventh candle in the Shansi hospital candlestick!

AT FENCHOW HOSPITAL
The clinic for children is kept busy on Sundays as a Sunday School class

THE FARGO PRIZE WINNER

By NELLIE C. LOVE

The following is the prize-winning essay for Class B in the competition on the Every Member Canvass for 1924 that was conducted by the Commission on Missions this year. Under Class B are included those churches that have from one to three hundred and fifty members. The prize was for the best statement concerning the use of the Every Member Canvass in the local church referred to. The Committee of Judges based its award on the general results attained in the church, both financial and spiritual, upon the completeness of the statement submitted recording those results, and upon the thoroughness of the carrying out of the church's Every Member Canvass plan itself. This statement was written by Mrs. A. A. Love, of Fargo, N. Dak. The letters used by the E. M. C. Campaign Committee, which we give near the end of this number, were prepared by the Campaign Committee, A. R. Bergesen, Chairman, and Mrs. J. W. Snyder, Women's Director. Dr. R. A. Beard, pastor of the church, and Rev. A. C. Hacke, also of the church, were Advisory Directors. The young people's part in the program was in charge of R. L. Humphreys. C. O. Follett was Publicity Director, and Mrs. Love, who writes the statement, was in charge of the lists. The campaign regiment was under the command of "Colonel" M. F. Steele. The first division was in the hands of "Major" W. H. Wright; the second division was commanded by "Major" H. W. Gearey. The various captains and lieutenants of the "regiment" we would be glad to name if we only had more room. We give space to this prize-winning statement in the hope that it will stimulate other churches to show the same degree of enthusiasm, intelligence, efficiency, and proportionate results.—EDITOR.

EARLY in the year of 1923, the Religious Education Committee began to give serious consideration to the possibility of securing a full-time worker to direct the various activities for the children and the young people of our church. The need was apparent to the committee; but two things must be accomplished before we could employ such a worker. First, the church as a whole must be won over to support such a proposition. Second, additional funds must be raised to the amount of about $2,500 a year. It was this need for increased work and increased funds that led the committee to recommend to the church an Every Member Canvass, and a budget to include not only the usual expenses of the church, but also $1,000 for benevolences, and at least $2,500 for the Department of Religious Education.

FIRST CONGREGATIONAL CHURCH AT FARGO

After gaining the approval of the church, the Religious Education Committee proceeded to organize a campaign committee. This committee consisted of the following: Campaign Director, Publicity Director, Director of Lists, Director of Women's Work, and Director of Young People. The pastor, Dr. R. A. Beard, and Rev. A. C. Hacke, our State Superintendent, acted as advisors. The duties of these directors were such as are common in similar campaigns.

The various directors began work in May and had everything well in hand before the summer vacation. The Young People's Director presented the matter to the Sunday School, and received class pledges totalling a hundred dollars, the money to be earned and to be available early in the fall. The Director of Women's Work presented the matter to the Woman's Union, and received a pledge of two hundred and fifty dollars from them. The Director of Lists secured lists from the pastor, the president of the Woman's Union, the chairman of the Benevolence Committee, and the secretary of the Sunday School. After carefully comparing and making corrections, she made three lists—one of church members, one of members of the congregation, and one of those affiliated only through the Sunday School. Addresses were given and also the amounts, if any, each one had given in 1923 to the budget, to the general benevolence fund, and to the Pilgrim Victory Campaign Fund.

For various reasons, the canvass was postponed until December 2. An educational campaign was conducted during the weeks just preceding that date. A letter was sent out each week to every member of the church and congregation. The first was a general statement of the plan for increasing the work and the usefulness of the church. The second presented the subject of benevolences; the third, of the Sunday School and other young people's work; and the fourth, a final statement, explanations of the canvass, and an appeal for the hearty support of every member. Each letter contained a folder or card relative to matters discussed in the letter. The enclosures were: Bruce Barton's "I'm sorry—but"; "Hours in a Congregational Day"; poem, "Be a Booster"; and a budget card. Early in the month, the president of the Woman's Union sent out a letter urging the women to make a special effort to increase the church attendance.

Each Sunday at the morning service there was a four-minute speaker, his subject being the same as was presented in the letter of that week. Ser-

mons were such as to add strength to the movement. The Sunday that seemed to stand out most was the one on which the appeal was made especially for the work of our boys and girls. The Sunday School orchestra played the prelude and also the hymns. In place of a four-minute speaker, a group of boys and girls gave a harvest or Thanksgiving exercise. Each one presented a gift of flowers, or fruit, or vegetables, or grain. At the close, one boy stepped forward, and in full, manly voice gave a neat and earnest little speech, presenting to the church the one hundred dollars raised by the upper classes of the Sunday School. (One class of boys gave four dollars each.) During these four weeks, various posters were used about the church.

MRS. LOVE

MRS. SNYDER

The canvassers, fifty-four in number, were organized according to the military plan so much used in such campaigns. The Campaign Director, in consultation with other members of the committee, selected the officers. They met with the Director for a conference, at which time the entire list of those to be canvassed was studied carefully, and each captain was assigned the names of those people he thought the members of his team could approach with best results. Later, all the officers and members of the teams, including two teams of women, met at the church for a dinner and a general "pep" meeting. At this time the Director gave careful instructions on all points relating to the canvass, so that when the day for the canvass came, nothing was left but to meet at the church at the appointed hour, receive the information cards, pledge cards, instructions to canvassers, Congregational Hand Books, and start out, two by two. A Hand Book was left with each person visited.

As the canvassers completed their work, they went directly to the church to report. When all were in, a light lunch was served most informally by the members of the Religious Education Committee. Reports were given and results tabulated. A fine spirit prevailed.

At the very beginning of the movement, the Campaign Director and the Director of Lists went carefully over the financial affairs of the church and checked up all subscriptions. It was found that a surprisingly large number, both of church members and of members of the congregation, were making no pledge whatever. In 1923 the pledges to the budget were $5,071.20. Subscriptions secured through the E. M. C. amounted to $7,686.40, an increase of $2,615.20. In 1923, however, the budget did not include benevolences, which were met by special subscriptions. To the $7,686.40 should be added a pledge from the Sunday School for 1924, payments from the P. V. C., estimated plate collections, and two special offerings for missions, which bring the total resources for 1924 about $8,906. There were forty-five pledges from new families and seventy-four new individual pledges. The increase in money pledges was about fifty-two per cent.

REV. REUBEN ALVIEW BEARD, D.D.
Pastor of First Church, Fargo, N. D.

MR. BERGESEN
Chairman of the Campaign Committee

While our increased funds are not sufficient to enable us to employ a Director of Religious Education for the entire year, we have enough to pay for a part of the year. We have engaged Mr. Otto B. Githens, of Oberlin, to begin work the first of next August. We believe the E. M. C. of December, 1924, will yield enough to enable us to "carry on." This is a forward movement, not only in our local church, but in our state, since ours is the first church in North Dakota of any denomination to employ a full-time Director of Religious Education.

The Campaign Committee feel that the by-products of the canvass and the work preparatory to it have been of great importance. The whole church has become informed about many important matters previously known only by those directly in touch with the various activities of the church. In preparing our complete roll of church adherents, many valuable contacts were made with the newer members and many acquaintances were stimulated. Some who had not been active in church work were found to be willing to help wherever they were needed. The bazaar and dinner given by the Woman's Union a few days after the canvass seemed to be unusually successful. A fine spirit of unity and coöperation was in evidence.

The latter part of last January we began to have "Church Nights" on Wednesday in place of our usual mid-week meeting. We have dinner at 6.15 and a varied program from 7.00 to 8.00. We hardly dared undertake this, the task of weekly dinners looked so large. But we are still having them, the interest is growing steadily, and we have averaged about 130 in attendance. I mention this because it seems to be the opinion of those who are in a position to judge, that these "Church Nights" would have been impossible in our church this year, had it not been for the stimulus and the spirit of coöperation developed in our Every Member Canvass. The success of these weekly meetings has gone beyond anything hoped for by the most optimistic among us. Surely our E. M. C. Campaign mottoes are still leading us on—"For a Bigger and Better Church," "We Can If We Will," "Let's Go."

A NOTABLE COMMISSIONING SERVICE

By A. N. HITCHCOCK

A SERVICE of more than ordinary interest occurred in Pilgrim Church, Oak Park, on Sunday morning, June 1, when Rev. Ernest W. Houlding and Florence B. Houlding, his wife, were commissioned as missionaries of the American Board in the presence of a large congregation. At that time they were received into the membership of the church and formally adopted as its repre-

PILGRIM CONGREGATIONAL CHURCH, OAK PARK, ILL.

Ernest Bourner Allen, D.D., minister
Scene of Houlding Commissioning Service

sentatives in Lintsing, China. The service was conducted by the pastor, Dr. Ernest Bourner Allen, and participated in by Mr. and Mrs. Houlding, who made brief addresses, Secretary English, who read an appropriate Scripture lesson and later the formal Commission, and by Associate Secretary Hitchcock, who spoke briefly on behalf of the Board and presented the Commission to the missionaries, he having been a classmate of Mr. Houlding's father and for several years a member of Pilgrim Church. An impressive prayer of consecration was made by the pastor, the missionaries kneeling upon the platform. The Communion Service following was conducted by Rev. Edward W. Wilcox, a recent graduate of Chicago Seminary, and Rev. Herbert F. Loomis, both members of Pilgrim Church.

MR. HOULDING

MRS. HOULDING

Mr. Houlding was born in California in 1890. His father and mother were missionaries in China. He is a graduate of Oberlin College, Arts, '17, receiving the degree of B.A.; Oberlin Graduate School of Theology, '18; Union Seminary, '23.

In 1919 Mr. Houlding was accepted by the American Board for a three-year term of service at Lintsing, Shantung, China. From then until 1922 he resided at Lintsing, Mrs. Houlding having joined him there in November, 1919. He was in charge of the educational work of that district. He also had quite a bit of experience in the general work of the station and in the direct evangelistic work and administration of relief during the famine. Since returning to this country, he has studied at Union Theological Seminary and Teachers' College with a view to fitting himself more thoroughly for the work in the North China Mission.

Mrs. Florence Bickerstaff Houlding was born in New York in 1896. Her education consists of grammar school, high school, and Oberlin College, '18. She is a person of true spirituality and devoted to foreign missionary work. While in college she belonged to the Student Volunteers. To be a missionary seems to have been her chief aim in life.

Both Mr. and Mrs. Houlding have been successful in the work already done at Lintsing.

Mr. Houlding, at their Commissioning Service, spoke of China's ability to contribute large things toward the commercial development of America, but especially toward our social betterment. "What we could learn from her social life, with its emphasis on the relation of one person to others, would be a helpful antidote to the competitive individualism of our civilization." He made it clear, however, that, though great in many ways, China lacked nevertheless in matters of religion. It was this need that justified his going. "She needs our religion. Not much that passes for religion among us; not our sectarianism, or our dogmatic distinctions between personal and social salvation; not our conflict between science and religion, for the Confucian sees no line of distinction between scientific fact and religious truth; but what China needs is the life and teaching of Jesus Christ. Not merely the story of his wonderful life centuries ago, but his living power now—a power that can change the wills of men and women and enable them to do what they know is right and live unselfishly. It is this transforming power of the living Christ—"the power of God unto salvation"—that China most needs, and I am glad for the privilege of helping to spread there "the light of the knowledge of the glory of God in the face of Jesus Christ."

RESPONSIVE SERVICE

The special responsive service, adapted by the pastor from the admirable form used by the Winnetka Church, was printed in "Pilgrim's Progress," the weekly church calendar, so that the entire congregation participated. A few paragraphs, voicing a definite covenant between the church and its missionaries, are worthy of quotation:—

Minister and People: And I heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?"

The Missionaries: "Then said I, Here am I; send me."

Minister and People: Unto you, Ernest William Houlding and Florence Bickerstaff Houlding, we, the people of this church, do pledge our thought, our prayers, and our love. We will strive in every way to make your work our work, to provide for your necessities, to strengthen your hands and hearts, to share both your burdens and your joys. In our homes and in our united worship we will lift you in our hearts to the God and Father of us all, that He may richly sustain you, that you may bear much fruit and that your fruit may abide.

The Missionaries: Unto you, the people of this church, we pledge our thought, our prayers, and our love. We will strive to share with you both the burdens and the joys of our endeavor. We will constantly lift you in our hearts to God, that you may be filled with all spiritual grace. We will seek to be the messengers of your Christian faith and love and the messengers of Him Who said: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."

Minister: "And they shall come from the East and from the West and from the North and from the South, and shall sit down together in the Kingdom of God."

All: "The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace. Amen."

YOUNG MISSIONARIES HELP THE CHURCH

The visit of these young missionaries to Pilgrim Church was distinctly helpful. They were invited to speak before the various church organizations, and everywhere made an excellent impression. The pastor says of them: "Our people have commented on the evident sincerity of the Houldings and the practical character of the work which they seem to be doing. The ladies especially like Mrs. Houlding's clear and personal outline of the work which a woman missionary is expected to do, and the men were attracted by Mr. Houlding's work for the boys."

Pilgrim Church has shown a deep interest in missions from the day of its founding, more than thirty-five years ago. For more than twenty years of that time the Nelsons of Canton, China, were its special charge.

Under the leadership of Dr. Allen, the church has advanced beyond anything known in its previous history. The missionary interest is vital, personal,

REV. ERNEST B. ALLEN, D.D.
Pilgrim Congregational Church, Oak Park, Ill.

and widely diffused among the church membership. It has been sustained by strong pastoral appeals, by the wise use of literature, by occasional visits of missionaries—always warmly welcomed—and by a large and able group of men and women in the church. As an illustration, it is worthy of note that there are in the parish 134 subscribers to the *Missionary Herald*, and that by a simple system of rotation every family has, at intervals, the privilege of reading both the *Missionary Herald* and the *American Missionary* for a full year or more.

A paragraph in a recent letter from the pastor gives so much of the personal touch that I cannot refrain from quoting it:—

"I think the Board would receive more money in any church which proposes to support a missionary if it would itemize the 'outfit' expenses and make clear the cost of transportation. Such specific items are rather more intelligible to the average congregation than some others. In addition to securing extra pledges for these items, our church paid the traveling expenses of our missionaries to and from Oak Park so that we might get acquainted; also appropriated $150 for some personal gifts. These will include a typewriter of the best make for Mr. Houlding and some home necessities (bath-tub outfit)) for Mrs. Houlding and the baby. Our Sunday School people thought they would like to do something 'personal,' so they have subscribed for six high-grade current magazines for the Houldings, and pledged themselves to keep this up year by year." The magazines may be changed any year if the missionaries so desire.

The value of such a "living link" between the church and the mission field is beyond question. It diffuses throughout the church the sense of a definite responsibility, into which enter the elements of personality, affection, benevolent interest, and prayerful solicitude. Such an interest, world-embracing in its magnitude and rising above the narrow prejudices of race and caste and color, asserts before all thoughtful minds the vitality of Christianity. It lifts the Church of Christ and all its ministries into the region of spiritual realities which shall abide and shine when "the things that are seen" are forgotten.

A PRAYER OF COMMISSIONING

By ERNEST BOURNER ALLEN

ALMIGHTY and ever gracious God our Father, with whom is life, abundant and free, we bow in humble gratitude for all Thy wonderful gifts to the children of men. We acknowledge the weaknesses and limitations of our lives, even as we come to dedicate them afresh unto Thee. Many of us cannot do what these two have done who kneel before Thee—offer our lives for service in lands overseas. But we can—we must—bring our gifts and our prayers to aid them in this great service.

Let Thy choicest benediction rest upon them! Grant them ever the consciousness of Thy guarding, guiding care. Fulfill in them the promises Thou hast made for the advancement of Thy Kingdom. Be with them "alway"—whether the day be long and hard and the task wearying and heavy. May there come often to them the heartening memory of this happy day and fresh inspiration in the thought of friends who pray for them and for the highest success of their work.

Bless those to whom they will minister in Thy name. To them may they bring the friendship and peace of the Master, the unfailing love of the Father, and the marvellous message of grace. May they be able to bind up the broken-hearted, to open the eyes of the blind, and to release those who are prison-bound. And thus may they help to bind the nations of the earth together in Christian brotherhood and peace!

So now we lay our hands upon them in benediction and consecration, in the name of the Father and of the Son and of the Holy Ghost. And when the last day's work is done and Thou shalt look over the service they lay at Thy feet, may they hear a voice saying: "Well done, good and faithful servant, enter into the joy of Thy Lord."

In His Name we pray, Amen!

THE UNMET NEED IN FIGURES

What a Full Apportionment Would Help Do

THE following are some sample needs that the Prudential Committee believes would be met, in part at least, were the American Board to receive its share of the $5,000,000 asked for in the Apportionment Budget for 1925. They do not cover all the repeated requests of the missions; yet they are real and urgent needs, and must be met if the work is to be done in such a way as not to shame the Congregational churches of America. Note that these figures total considerably more than the Apportionment increment for the American Board for 1925.

	GENERAL NEEDS	
1.	Toward the liquidation of the American Board debt	$60,000
2.	Strengthening the general work in twenty missions	62,100
3.	Increasing the furlough allowances of the missionaries	10,000
4.	Increasing allowances of missionaries' children	6,000
5.	Subsidizing union Christian literary work	5,000
6.	Scholarships for study in America of selected native leaders	6,000
7.	Union Christian Councils abroad	5,000
8.	Board's share in union institutions' current expenses	14,000
9.	Annuity for unordained missionaries	4,260
10.	Additional administration expenses for a medical department	8,000
	EXTRA AND URGENT UNDERTAKINGS	
1.	Starting long-planned-for work among Moros, Philippines	10,000
2.	Residence and school at Kienning, Shaowu	9,000
3.	Renovation Boarding Schools, Madura	25,000
4.	Purchase of land, American College, Madura	5,000
5.	Six new missionaries—China, India, and Ceylon	20,000
6.	School Building, Chikore, Rhodesia	3,000
	SPECIAL NEEDS OF THE SEVERAL MISSIONS	
1.	New buildings, Amanzimtoti, South Africa	7,500
2.	Social settlement needs, Johannesburg	5,000
3.	Residence, Sachikela, West Africa	2,000
4.	School buildings, West Africa	5,500
5.	Additional missionary, including house, outfit, travel, salary first year, West Africa	5,000
6.	Moving Boys' College, Bulgaria, from Samokov to Sofia	40,000
7.	Residence, Salonica, Greece	5,000
8.	Aid for Theological Seminary, Ahmednagar	1,000
9.	Hospital equipment, Marathi Mission	1,000
10.	Additional educational missionary, Marathi, including travel, outfit, and the like	3,000
11.	Additional grant, Ahmednagar Training School	300
12.	Toward Community House at Bombay	25,000
13.	Industrial missionary at Sirur	3,000
14.	Completion Webb Memorial Church, Madura	5,000
15.	Equipment, Pasumalai Seminary	4,500
16.	Mission bungalow, American College, Madura	5,000
17.	Additional grant for American College, Madura	500
18.	Additional grant, Pasumalai High and Training School	1,500
19.	Deputation to India	5,000
20.	Hospital repairs, Manepay, Ceylon	2,500
21.	Village school buildings, Ceylon	3,000
22.	Repairs on residences, Japan	5,297
23.	Additional teacher, Doshisha, including outfit, travel, salary, etc.	3,000
24.	Science building, Foochow College	4,000
25.	Agricultural equipment, Shaowu	5,000
26.	Equipment, academies and schools, Shaowu	2,500
27.	Development of Tientsin compound property	25,000
28.	Science teacher for Jefferson Academy	3,000
29.	Work among students at Foochow	300
30.	Two mission residences at Fenchow	10,000
31.	Additional educational supervisors, North China	2,000
32.	Improvement of schools and chapels in the three districts of North China Mission	10,000
33.	Improvement medical equipment in the same	10,800
34.	Land and residence, Philippine Mission	6,000
35.	Buildings, Spain	15,000
36.	Land and residence, Tepic, Mexico	6,000
37.	Church buildings, Mexico	5,000
38.	Preaching hall, Czechoslovakia	5,000
	TOTAL	[1]$500,557

[1] Compare with $291,174, the extra amount that would be available should the full apportionment be raised.

COMPARATIVE BUDGETS OF EXPENDITURES OF THE AMERICAN BOARD AND WOMAN'S BOARDS

(Estimates only)

	A. B. C. F. M.		W. B. M.		W. B. M. I.		W. B. M. P.	
	1924	1925	1924	1925	1924	1925	1924	1925
	Estimated Current Year Expenditures	Budget Based on Full Apportionment	Estimated Current Year Expenditures	Budget Based on Full Apportionment	Estimated Current Year Expenditures	Budget Based on Full Apportionment	Estimated Current Year Expenditures	Budget Based on Full Apportionment
Africa Mission	$147,284	$179,726	$24,865	$28,025			$350	$350
Near East Miss.	275,940	294,380	50,009	69,502			8,050	9,750
India Missions	248,462	329,452	99,870	116,362			3,725	3,265
China Missions	385,470	479,716	35,414	52,657			7,213	8,817
Japan Mission	121,433	132,467	39,325	48,910			10,137	10,552
Islands & Papal Lands	124,886	176,891	36,774	38,449			4,100	3,951
Miscel. Field Ex. Promotion and Publicity Share of C. O. M. budget, home salaries, travel expense secretary, and missionary speakers, office expense, *Missionary Herald*, and other publications.	125,400	128,400	36,982	38,982			5,550	7,050
Supervision of Field Work Foreign Secretaries, clerical and office ex.	25,750	28,750	9,094	9,094			1,000	1,000
Treasury and General Office Expense Expenses Treasury Department, rent of all offices, office equipment and expenditures.	37,050	49,050	9,035	9,035			3,500	4,000
Toward liquidation of deficit		30,000						
TOTAL EXPENDITURES	$1,501,675	$1,928,832	$341,368	$411,016			$43,625	$48,735
Miscellaneous Receipts	$726,987	$711,987	$44,500	$46,000			$4,660	$3,250
Receipts from Churches, Individuals, and Sunday Schools	$774,688	$1,116,845	$296,868	$365,016			$38,965	$45,485

The Editors deeply regret the necessity of going to press without the data for this column. The size of this number and the importance of getting the financial statements before our readers make it unwise to delay beyond the usual date of publication. Through a misunderstanding the W. B. M. I. did not receive request for figures in time for a careful study of the situation and are in no wise to blame.

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT OF THE AMERICAN BOARD FOR JULY

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1923	$49,113.99	$24,695.25	$1,036.27	$3,415.91	$2,700.00	$2,852.00	$83,813.42
1924	51,302.79	13,196.63	871.32	7,425.17	1,100.00	2,931.25	76,827.16
Gain	**$2,188.80**			**$4,009.26**		**$79.25**	
Loss		$11,498.62	$164.95		$1,600.00		$6,986.26

For Eleven Months to July

1923	$515,034.67	$67,295.09	$17,576.04	$178,504.28	$22,125.00	$29,675.52	$830,210.60
1924	528,127.40	50,494.87	18,728.94	178,238.90	78,603.51	27,764.72	881,958.34
Gain	**$13,092.73**		**$1,152.90**		**$56,478.51**		**$51,747.74**
Loss		$16,800.22		$265.38		$1,910.80	

Woman's Board of Missions

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, July 1–31, 1924

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies & Reserve Legacy Fund	Inc. from Investments & Deposits	Totals
1923	$12,121.73	$454.14	$279.42	$224.50	$1,177.75	$14,257.54
1924	13,126.45	673.00	1,010.00	1,441.86	1,021.15	17,272.46
Gain	**$1,004.72**	**$218.86**	**$730.58**	**$1,217.36**		**$3,014.92**
Loss					$156.60	

October 18, 1923—July 31, 1924

1923	$192,689.19	$11,488.17	$15,452.36	$11,226.81	$10,023.73	$240,880.26
1924	203,246.67	10,879.70	16,183.20	20,362.34	12,002.73	262,674.64
Gain	**$10,557.48**		**$730.84**	**$9,135.53**	**$1,979.00**	**$21,794.38**
Loss		$608.47				

Our happy outlook now is a contrast to that when we last presented a tabulated statement. Then, we were disappointed by three consecutive months of loss. Now, we rejoice in three successive months of gain. Thus the hope that the tide had turned has been realized. Now if we can only maintain the same good record for the last three months of the year, the full tide will bring us to the Annual Meeting with deep gratitude that our work for the Kingdom can go on without reduction.

Summer Commission Services

On July 6 Miss Fina C. Ott was commissioned for missionary service in Japan, in Plymouth Congregational Church, Lawrence, Kan., and was received into membership of that church. The Commission was presented by the pastor, Rev. A. Eusden, who also offered the prayer of consecration. Miss Alice M. Huggins, a college friend and a missionary of our Board in Tunghsien, China, gave the Welcome to the Field, and beautiful music was furnished by the Misses Riggs. Miss Ott is a native of Kansas and a graduate of the State University at Lawrence. She has had experience in teaching and some years of work in the Young Women's Christian Associations of Kansas and Iowa. She has taken graduate courses at Columbia and Union Seminary as well as a year of study at the Y. W. C. A. Training School in New York. She is under appointment to Japan and will be supported by the W. B. M., as she is to assist Miss Edith Curtis in the Baikwa Girls' School at Osaka. This is one of the largest mission schools in Japan, numbering nearly 800 pupils.

MISS OTT

Arrangements are being made for a Commission Service, to be held August 17 at the Congregational Church in Oakham, Mass., of which Rev. Ira Pinney is pastor. Miss Grace M. Rood, the candidate, is a granddaughter, on both her mother's and father's side, of American Board missionaries, formerly in South Africa. She is a graduate of Oberlin College and received her training as a nurse at Johns Hopkins. She is under appointment to Madura Hospital. As Oakham is the summer home of the family, the service will be of unusual interest. Dr. Mark H. Ward, Secretary of the American Board, will present the Commission, and will also give an address on Medical Missions. Rev. Roy Cutler will offer the prayer of consecration. Miss Rood has been adopted by the Berkshire Branch.

A New Board Secretary

The staff of officers of the Woman's Board of Missions will be strengthened September 1 by the coming of Miss Helen Frances Smith, of White Plains, N. Y., who will assume the duties of an Associate Secretary and will be the Branch Correspondent for the Home Department. Miss Smith has had fine training for her new position, as she has been Secretary of Young People's Work in the Manhattan District of the New York Branch, and has also served for five years as pastor's assistant in the Lewis Avenue Congregational Church of Brooklyn, and more recently as assistant church secretary in the Westchester Church, White Plains, N. Y.

Annual Meeting of the Woman's Board of Missions

The fifty-seventh Annual Meeting will be held in Hartford, Conn., by invitation of the Hartford Branch, November 12–14, 1924. The usual hospitality is offered to Branch delegates and to women missionaries. Mrs. Sidney W. Clark is chairman of the Hospitality Committee, and applications for entertainment should be addressed to her, Care of Asylum Hill Congregational Church, 815 Asylum Avenue, Hartford, Conn. We hope to be able to announce the list of speakers and other details about the program in our October number.

Northfield—1924

Like a benediction at the close of an inspiring sermon, so seemed Northfield to the writer after ten years of conference experience elsewhere. Not a benediction, however, which leaves one at peace with the world, but a challenge to larger service.

With a registration totalling 963, representing sixteen denominations and eighteen states, the twenty-first session of the Northfield Conference for Women's Foreign Missionary Societies convened July 14. Dr. Fred W. Norwood of City Temple, London, led the daily devotional services. Those who have heard this "citizen of the world" can understand why it was necessary to come early in order to secure seats. Taking the subject, "World Policies through Old Testament Windows," he made the old stories live again, showing how the principles of truth and justice of the time of Joseph can be applied to present-day conditions. Dr. Norwood said that "world politics turn on personalities" and that "we cannot evangelize the world by machinery nor organization, but by men and women." A sentence in one of his beautiful prayers expresses our great need as we face world reconstruction, "Make us as venturesome for love's sake as men are for hate's sake."

The class in Methods conducted by Mrs. Cronk held practical suggestions which will help many a society and stimulate many a potential leader. Miss Gertrude Schultz led a large class in the study of "Ming Kwong." China has a loving friend in Miss Schultz and her admiration for this great nation, struggling so heroically toward the light, won for China many another friend.

One of the most wonderful phases of Northfield is the large place given to the girls. The topics for their discussion—"Jesus in Every-Day Life" and "Jesus and Every-Day Problems"—show how deeply our young people are thinking. The Camp girls also had their mission study classes—one led by our own Mary McClure, the other by Mrs. Paul Dwight Twinem, also of China.

It was appropriate that in "China Year" the majority of missionaries present at the annual reception should be from China. Among the speakers at the Congregational Rally were Miss Elizabeth Cairns, who takes up her work among the criminal

tribes of India this fall; Miss Ruth Cowles, who expects to serve as a nurse in Africa; Dr. Katharine B. Scott of Vellore Union Medical School; Miss Mary McClure, who told of the "two new schools and the automobile" she is taking back to China; and Miss Eleanor Tao, of China, studying in America.

One of the most stirring addresses at the evening services was given by Dr. William Axling, missionary for over twenty years in Japan. He spoke on "Japan's Twofold Tragedy"—the earthquake and the recent action in Congress. As a result, a resolution was passed urging the next Congress to revise the Immigration Act, substituting a plan more in harmony with the principles of Christianity and brotherhood.

Dr. Jefferson of Broadway Tabernacle, New York, was the preacher Sunday morning. His theme was "With God, *All* Things are Possible," and his message: "If we hitch the spirit of sacrifice to the vehicle of peace" a world at peace will result.

The climax each day came at the sunset services on Round Top, the two outstanding ones led by young people. At the first, three Student Volunteers spoke of their preparations for life work. At the other, one member of each Camp was chosen to tell what Northfield had meant to her. Each girl told the story of a deeper personal acquaintance with Christ, and resolved that henceforth their lives would more truly glorify Him. One girl expressed it: "God expects more of me because I have been at Northfield."

H. F. S.

Mrs. F. M. Peloubet

Mrs. Mary A. Peloubet, wife of the late Dr. F. M. Peloubet, who was internationally known as author of the "Select Notes on the Sunday School Lessons," passed into the heavenly life July 28 at her home in Auburndale, Mass. She was for many years one of the valued Branch officers of the Woman's Board. From 1884 her name appears, first as Home Secretary and, from 1889–1894, as President of the Middlesex Branch. Her service was always marked by originality and sparkling humor, which never obscured her deep spirituality. In later years, while holding the office of Honorary President, her keen interest in Branch and Board never abated, and through her daughters, one of whom—Mrs. George A. Swallow—is now a Director of the Board, her love for missions and wise counsels have found new channels.

Miss Fanny E. Burrage

Miss Burrage, for thirty-seven years a missionary in Turkey, passed away at her home in Weston, Mass., July 30. She was a niece of Miss Sarah A. Closson, long connected with the Girls' School in Talas, and at the request of her aunt, joined the Western Turkey Mission in 1880 without waiting for special preparation. During her first furlough she took a kindergarten course at the Moody Training School in Chicago, and started the kindergarten in Cesarea, which she carried on until 1919, when Miss Clara C. Richmond was sent out to be associated with her. Miss Burrage returned to this country in 1917, and has since been living with her sister in Weston. Because of her humility and retiring disposition she shrank from publicity, but her gentle loving spirit endeared her to her associates and the people to whom she gave her life, and she retained the keenest interest in all matters connected with the missionary work to the last.

New Leaflets

Several new leaflets for use in connection with the study of China will be ready in September. "Diongloh—Place of Abiding Happiness" is written by Rena Nutting of the Abbie B. Child School, and describes in a sprightly way the Chinese setting and the present status of our work in this popular field of the Foochow Mission. "The Hospital in Peace Street" is an account of the Woman's Hospital in Foochow, in charge of Dr. Lora G. Dyer. "Women Leaders in Present-Day China" will contain sketches of several notable Chinese women closely identified with our Congregational missionary work. These three leaflets will be 5 cents each. The Publications Department has on hand also a supply of "The American Board in China," by Prof. Lewis Hodous, for those who desire the history and background of our missions in China in compact form. Price, 10 cents. There are also two leaflets published by the W. B. M. I.: "Bridgman Academy" (5 cents), and "Yenching College" (10 cents). For other supplementary material see advertising section.

Woman's Board of Missions of the Interior

REMEMBER THESE DATES

Yearly Thank-Offering Meeting: **September 19 at ten o'clock, in the Assembly Room, 13th floor, 19 S. LaSalle St., Chicago.**

Fifty-Sixth Annual Meeting: **Rogers Park Congregational Church, Chicago, October 28 to 30.**

Our Travelers

Mrs. L. O. Lee, our "deputation" to Japan and North China, was welcomed home on July 15. We hope to have an article from her in an early number of the *Herald,* giving some of the results of her observations. It was a busy four months, seeing all phases of the work, discussing vital problems, taking part in innumerable conferences, committee meetings and social functions, meeting outstanding men and women, and getting in some sightseeing as well. Each station made her visit a gala event. There were some amusing adventures, too, such as coming into Lintsing with one automobile tire filled with alfalfa instead of air.

Mrs. Lydia Lord Davis reached her old home in Shansi toward the end of June. We do not know her exact schedule, but are expecting her back in time for the annual meeting.

Thinking Ahead

It is none too soon to begin your preparations for sending a full delegation to the Annual Meeting of the W. B. M. I., to be held at the Rogers Park Church, Chicago, October 28 to 30, 1924. A letter will be sent soon to every auxiliary, giving full information about railroad rates, entertainment, etc. The chairman of the Hospitality Committee is Mrs. Norman H. Hall, 1518 Morse Ave., Chicago.

This will be a banner meeting in point of interest; let us make it so in point of attendance as well. Mrs. L. O. Lee will have fascinating things to tell and pictures to show of her travels; and we expect that Mrs. Lydia Lord Davis will also be here to tell of hers. Among the missionaries whom we hope to have with us are Isabelle McCausland, Kobe College; Grace M. Boynton, Yenching College; Cora May Walton and Gertrude Kellogg, Fenchow; Leona Lloyd Burr, Shaowu; Hazel F. Bailey and Louise Miske, Peking; Lena L. Lietzau, Salonica, Greece.

Sending a delegate to this meeting will repay you a hundred times over in information and vision.

THE SEPTEMBER LETTER

Dear Friends:—

September has come, the Thank-Offering month of the year. I am sure you have made careful and prayerful preparation for your festival, and are now ready for the day.[1]

It is a matter of no little significance that during the month of September churches throughout our Middle West will be thinking of, praying for, and giving to Kobe College through the Thank-Offering.

Some will this year celebrate this festival for the first time. In some for the first time it will be held on a Sunday morning in church. Some churches have for many years made it the most important day of the year.

How is it in your church?

Would that you all might see Kobe College as I have seen it, and as I expect to see it again: cramped quarters, insufficient number of buildings, buildings too old for use at all, inadequate equipment; and yet, in spite of all this, such a spirit!

The President, Dr. Charlotte DeForest: quiet, modest, unassuming; and yet what power, what deep spirituality, what sureness of decision, what judgment, what poise, what vision!

Miss Susan Searle, the President *Emeritus:* a woman of prayer, who believes that Japan's great need is Christian women, Christian homes; a woman whose vision through forty years and more has been true and clear and never wavering.

The spirit of the alumnæ: strong, capable Japanese women, who "with the compass needle of their souls true to the North Star of a great ambition," are planning and working for a new Kobe College, where body, mind, and spirit can have free development and expression.

The College Women themselves: who see that the true hope for themselves, their homes, and their country lies in what Christian women can do.

Governments may make mistakes. Governments may place themselves in a position to be misunderstood; but we, as Christian women, have it in our power by our gifts at this Thank-Offering time to say in no uncertain way to Japan: "We of America want to be your friends; we want to help you. Here is the proof."

May the new Kobe College buildings rise, the gifts of the women of Japan, the gifts of women of America, to prove that peace on earth, good will toward men are His desire and ours.

"For God hath not given us the spirit of fear, but of power and of love and of a sound mind."

Yours for Victory,

Lydia Lord Davis,
W. B. M. I. Thank-Offering Secretary.

P.S. Be sure to have your apportionment raised in full, and your Thank-Offering extra, sent to your treasurer so that it can reach the W. B. M. I. before October 15. Designate the Thank-Offering "For Kobe College Building Fund," if that is the object assumed by your Branch.

L. L. D.

[1] Remember that one of the most important parts of the preparation is to have your *apportionment raised in full,* so that the Thank-Offering may be over and above.

FULL APPORTIONMENT

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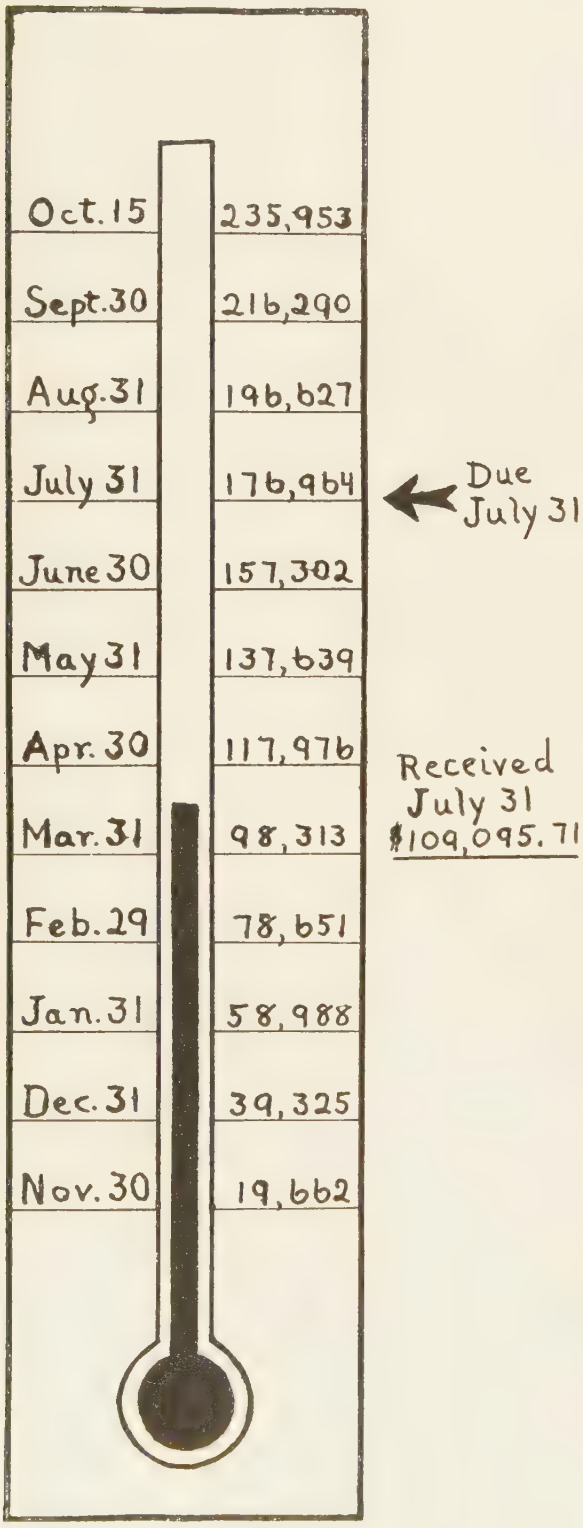

This thermometer speaks for itself.

Unless our enthusiasm for the cause of foreign missions reaches fever heat, our workers on the field will suffer.

We need to receive from our auxiliaries through regular benevolence pledges $126,-857.29 by October 15.

The meeting of the pledges may entail great self-denial on the part of some of us, but the self-denial will be nothing in comparison with the good done by this money in our hospitals and schools.

How many of you are giving to the benevolence pledges of your church?

How many of those not giving will you try personally to interest?

YOU are our only hope

W. B. M. I. BOOKS CLOSE OCTOBER 15

THE BIBLE TEACHES—

That my possessions do not belong to me.—*Deut. 8: 17, 18.*

That it would not be honest to withhold a part from Him whose they are.—*Deut. 10: 14.*

That a heavy responsibility rests upon me.—*Matt. 28: 18–20; Mark 16: 15.*

That the saving power of Christ is only through self-denial.—*John 10: 11; Matt. 16: 24.*

That I should make the best possible investment.—*Matt. 6: 19–21.*

That I should give regularly and systematically.—*I Cor. 16: 2.*

That I shall be greatly blessed if I follow these instructions.—*Luke 6: 38.*

NEWS NOTES

The American Girls' School, Salonica, Greece, had last year 325 students: 159 in the primary, 111 in the preparatory department, and 55 in the high school. Thirty-two were boarding students.

Anatolia College preparatory department, at Salonica, opened *ad interim* work at the beginning of this year in three rented buildings for school, hostel, and industries. About sixty students were admitted, about equally divided among the four college preparatory classes.

A plan is under consideration for the connection of the medical school, established by Dr. J. B. McCord, of Durban, South Africa, with the South African Native College, at Fort Hare, Cape Province.

At the Williams-Porter Hospital, Tehchow, Shantung, China, Dr. F. F. Tucker reports that last year the hospital had 947 inpatients, 19,968 dispensary patients; 191 major and 796 minor operations were performed. This is the only hospital for 2,000,000 people, all within a radius of forty miles.

We have now one Turkey Mission. We had, at one time, three missions in Turkey—the Eastern, the Central, and the Western. The stations in Eastern Turkey were destroyed or rendered untenable during the early years of the War. Now the Western Turkey and Central Turkey Missions have united and will be known as the Turkey Mission.

The School of Religion which was opened in Constantinople in 1922, but which has for the past year been divided, a part of the students and faculty working in Athens, will be removed to the latter city entirely.

The Y. W. C. A. at Kobe College is not behind our own Y. W. C. A.'s in its emphasis on world fellowship. As a practical illustration, it has just sent to the W. B. M. I. treasury $42.50 for the Means School for Girls at Dondi, West Central Africa.

Lintsing, in Shantung, China, has a field fifty miles square, inhabited by 2,000,000 people, only 1,000 of whom are now in the church. There are thirteen Chinese preachers—none of them ordained. Last year 200 joined the church, while 300 were placed on probation—that is, they desire to join the church but must wait until they have been further instructed and until their sincerity is thoroughly proven.

The Aleppo High School finished its year without a debt. Aleppo is in Syria, which is an Arab confederation, under French mandate. Between Aleppo and Aintab, which is the location of Central Turkey College, the Aintab Hospital, and other features of the Board's work, runs the Arab-Turk boundary, its final demarkation still a matter of diplomatic concern. The managers of Central Turkey College met in Aleppo in connection with a meeting of the Cilicia Evangelical Union in May of this year. This was the first meeting of the kind to be held since 1919.

The Taiku Hospital Nurses' Training School has graduated its first class of six young men, the first in Shansi to complete the course and pass the national examinations. All did well, and one received high honors. In this conservative interior district, few women are as yet taking up this profession, but there will be more as time goes on. The next problem is that of keeping one or two of these fine graduates in the hospital that trained them, for the demand for them is enormous, and mission hospital salaries are low.

The Fenchow hospital is also training nurses, and will soon be graduating a class.

The Nanking Conference of representatives from all sixteen Christian Colleges in China proved extremely worth while. There were many guests from other institutions of higher learning, making the total attendance two hundred. Ginling College personally entertained the women delegated, besides arranging with efficient kindness for meals and social engagements for the entire conference. During the general meetings of the conference some vital matters of larger policy were considered, including the standard college as determined by the University of Illinois. Recommendations of the Educational Commission were discussed and the provisional association reorganized in a permanent constitution. Personal contacts and informal meetings were of great value. "One is proud," writes Miss Jean Dickinson (B.), of Yenching, "to belong to such a group of thinkers. One cannot be other than hopeful for the future of Chinese education and rejoice in the quality of the church leadership ever coming to the fore."

MISSIONARIES *prefer* to travel on American flag ships to the Orient. Comfort, food, service, speed and low fares are some of the advantages which have induced missionary organizations to book their representatives on these ships.

The Admiral Oriental Line operates five great "President" liners from Seattle over the Short Route across the Pacific. A sailing every 12 days.

Five more "President" ships sail over the Sunshine Belt from San Francisco stopping at Honolulu on a fortnightly schedule.

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Woman's Board of Missions for the Pacific

Getting Under Way

The date for our Commissioning Service was August 17, when our three candidates were formally sent out from San Francisco to their life work; upon Monday followed a luncheon for all out-going missionaries; and Tuesday came the sailing of the *President Lincoln* with a very large and fine group for the Orient, including Miss Ethel Gulick for Kyoto, and Miss Valley Nelson for Lintsing, China.

September will bring our Annual Meeting, Wednesday, the 17th, being the opening day. A varied and strong program is being prepared.

The July summer schools have been of great assistance and blessing in preparing for our fall work.

Mount Hermon Federate School of Missions

Two hundred and forty were registered for a time of unusual uplift among the great redwood circles of this mountain retreat. The instruction for the children was remarkably fine, including a Vacation Bible School of one hundred, a Trail School for nature study for more than thirty children, and a Mission Study Class in Chinese Lanterns for seventy-four more. There were marvelous story-telling hours, with a very large attendance in spite of the allurements of cool, rippling streams, always followed by a Normal class for teachers of little children, which was very popular. And at the farewell dinner for children, a real party, there were 100 small people and fifty adults.

The study books were taught by inspiring teachers—Mrs. Jeannette Wallace Emrich of the American Board, and of the Near East Relief, was unsurpassed in her presentations of "One Blood" and of "China's Challenge"! Mrs. Aldrich of the Presbyterian Home Mission Board taught "Adventures in Brotherhood"; and Rev. E. W. Perry, of Yunnan, China, gave invaluable insights into "China's Real Revolution." Among those who brought great messages were Rev. and Mrs. Roy B. Guild, of New York, and Mrs. Parker Maddux, of San Francisco.

Jubilant Days at Wai

The generous gift that Mrs. Eldridge Fowler of Pasadena and Miss Henrietta Brewer of Oakland gave to our Jubilee budget has been designated to Wai for buildings in memory of their mother, Mrs. Margaret Brewer, and their sister, Miss Anne Brewer. These meet the great need, at least in part, for the housing of the woman's work at this station. When Dr. Rose Beals received the cable making the announcement she was jubilant, and wrote: "We realize that our building is coming true." She wrote at once to Miss Andrews, who was up in the hills, that the joy of the Wai circle might be complete. And of course our nurse was simply radiant, for she saw still another dream coming true, one very near her heart—a Home for the native nurses. This second building will cost $11,000 and the $3,000 provided is a splendid start.

Welcome Home

Words are not adequate to express our happiness in welcoming Miss Nina Rice after her long exile from home, enduring hardships with her colleagues and pupils in Sivas. She comes from a pleasant year of work in Athens, taking passage with Miss Pinneo and Miss Whittle on the *S.S. Martha Washington*, that sailed from Patras, June 15. A month of travel brought her to Claremont, Cal., where she found her parents awaiting her in a wee white cottage just a block from the new missionary grounds, instead of on the ranch at Uplands, where she had left them. Life in the new home will be much pleasanter for them all, and fuller of opportunity. Miss Rice considers the change a happy one, for she can have her sisters nearby, and hopes she can study enough to finish her preparation for her Master's degree.

Asilomar

Asilomar had a larger attendance this year than ever—considerably over four hundred, one hundred of which were young people. There was the usual good fellowship, fun, and enlarged acquaintance.

The Faculty was strong. "China and Its Challenge to Christianity" was taught by Mr. Obed Johnson, of Canton, and Mr. Perry. Such atmosphere did Mr. Johnson bring that it was like living in China for a bit, absorbing an appreciation of that remarkable race. "Of Our Blood" was ably handled by Mrs. Rosenberger and Pres. Herman Swartz. The latter's class outgrew all classrooms and had to repair to the chapel. Those sitting under Dr. Guy on "The Christian Approach to Non-Christian Nations"; Dr. Miles Fisher on "Stewardship"; Mrs. Blosser on "Women's Missionary Work," with practical suggestions, were enthusiastic over the discussions and wealth of material presented. Attractive courses were enthusiastically attended by the Young People's Divisions—"The Servants of the King" and the "Life Service Group."

The Vesper Hours will long be remembered. Gathering before the fireplace, the missionaries told various experiences, humorous, touching, and often thrilling; and then, when the sun had disappeared below the horizon and water and sky had mingled in a glory of gold, against which the pines, cypresses, and sand dunes stood out in high relief, the whole "Family" turned, and facing the marvel, sang, "The Day is Dying in the West." No Indian greeting the sun, no Mohammedan facing the East, ever felt the sweep of wonder more than that group of many denominations, yet one in the spirit of worship.

METHODS AND PROGRAMS

RECENT PERIODICAL ARTICLES ON CHINA

Through the coöperation of Miss Hollis Hering of the Missionary Research Library, with the office of the Missionary Education Movement, the following list of articles is made available for the use of those who may wish to refer to such sources in the preparation of supplemental material on China or in connection with the work of study classes:—

Abolishing the Yellow Streak, Ku Hung-Ming
The Living Age, January 19, 1924
Asia and the League of Nations, Chao-Hsin Chu
The Nineteenth Century, March, 1924
Changing Problems of the Christian Colleges in China, J. Leighton Stuart
International Review of Missions, April, 1924
China's Social Code, Dr. Wu Ting Fang
Mid-Pacific Magazine, April, 1924
China Waiting for Development, Chao-Hsin Chu
Asiatic Review, July, 1923
Chinese Renaissance and Its Significance (The), A. M. Chirgwin
Contemporary Review, January, 1924
Christian Church and Rural Life in China (The), A. Lutley
International Review of Missions, July, 1923
Christian Church in China (The), T. W. Scholes
London Quarterly Review, January, 1923
Christian Contribution to China (The), C. H. Hamilton
Missionary Review of the World, February, 1924
Development of an Indigenous Church in China (The), C. Y. Cheng
International Review of Missions, July, 1923
Discard Out-of-date Facts, E. C. Lobenstine
Missionary Review of the World, December, 1923
Economic Pressure as a Cause of the Revolt of the Asiatic Peoples against Occidental Exploitation, Charles C. Batchelder
Annals of the American Academy of Political and Social Science, March, 1924
Education in China, S. L. Hart
Asiatic Review, July, 1923
Education the Only Hope for China, F. W. Stevens
Far Eastern Review, September, 1923
Has China Found a Moses? How Far Can "Tuchun" Yen, Model Governor, Lead His People Out of the Wilderness? Mansfield Freeman
Asia, April, 1924
Hope of China (The), W. W. Elwang
The Independent, March 1, 1924
Is Modern Industry a White Peril to China? Is a Chinese Leaves His Village. Two articles on modern industry, by Vera Kelsey
Asia, May and June, 1924
In the "Monastery of the Soul's Retreat," Robert F. Fitch
Asia, July, 1924
Labour and Industry in China, J. B. Taylor and W. T. Zung
International Labour Review, July, 1923
Opening China for "Gas Wagons," Joseph Warren Stilwell
Asia, July, 1924
Political System of Imperial China (The), H. S. Quigley
American Political Science Review, November, 1923
Shall the Powers Intervene in China?, H. G. W. Woodhead
Asia, January, 1924
Some Asian Views of White Culture, Upton Close
Atlantic Monthly, March, 1924
Text of the Chinese Constitution
Current History Magazine, January, 1924

The National Geographic Magazine, Washington, D. C., has furnished the following list of articles on China that it has published in recent years:—

Life Among the People of Eastern Tibet, Dr. A. L. Shelton
September, 1921
Map-Changing Medicine, William Joseph Showalter
September, 1922
Peking, the City of the Unexpected, James Arthur Muller
November, 1920
Where the Mountains Walked, an account of the recent earthquake in Kansu Province, China, which destroyed 100,000 lives, by Upton Close and Elsie McCormick
May, 1922
World's Ancient Porcelain Center, Frank B. Lenz
November, 1920

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THE FARGO CAMPAIGN LETTERS

(Sent out by the Campaign Committee Every Member Canvass of the First Congregational Church, Fargo, North Dakota, R. A. Beard, D.D., Pastor)

November 9, 1923.

Dear Friends:

At a meeting of the congregation last spring it was unanimously decided to provide for the budget for 1924 by an every member canvass. It was further decided that such budget should include provision for benevolences, which have heretofore been raised by separate pledges, and also for young people's work.

It is the aim of your Campaign Committee to entirely provide for the 1924 budget before the year begins. All subscriptions, both for local expenses and benevolences, are to be included in one budget. In that way we shall avoid the necessity for many of the pleas for money which have been necessary in the past.

Fargo is a steadily growing community. To meet its responsibility, our church must at least keep pace with Fargo.

During November we are going to remind you of some of the good things your church investment makes possible. Then, on the afternoon of December 2, we are going to ask you to consider your share financially in the new, forward plans.

WE CAN IF WE WILL, that is, if each one will. It cannot be done as it should without YOU. Read the enclosed leaflet by Bruce Barton, "I'm Sorry, but—." Think it over. You will hear from us again next week.

November 16, 1923.

"OUR WORLD-WIDE WORK"

Dear Friends:

The response is fine!

From every direction comes the assurance: "Whatever our Church needs next year to do its work, we'll give our share."

That's all that could be asked.

We want you to have the facts. We want you to ask questions. We want you to know of the great work the Church is doing at home and abroad.

If you know, you'll give.

Read the enclosed bulletin. It will help to bring before you, probably as never before, the scope of the investment you make by your church contribution.

We are asked to raise $1,000 toward Congregational World-Wide Benevolences for 1924. That will mean that for an hour and forty minutes the First Church of Fargo "will pay every missionary's salary, support every hospital, put up every new building—in short, keep the whole of Congregational World-Wide Work running on full time in 1924."

Is this not a work worth while?

November 23, 1923.

"SUFFER THE LITTLE CHILDREN TO COME UNTO ME"

Dear Friends:

Do we want a Bigger and a Better Church? We can have it if we do our best for the boys and the girls of today. They will make the church of tomorrow.

Are we now doing all that a church CAN do and SHOULD do for its children and its young people? We KNOW we are NOT. Shall we not do more for them next year and all the years ahead?

DO YOU KNOW that in First Church we have nothing for our children and our youth outside of our small Sunday School, which is far below the standard for a first-class school?

DO YOU KNOW that during the last school year no social entertainment of any kind was given to our pupils except as the teachers entertained their own groups?

DO YOU KNOW that nothing in the way of fellowship or entertainment has been given to our pupils so far this year?

DO YOU KNOW that we have in our school the best boys and girls in the world? They stand ready to meet us more than halfway. Those of the upper grades have already given $100 toward the campaign fund. This money they have earned, either as individuals or in class groups. One small class of boys gave four dollars apiece. Can the fathers and the mothers beat that?

We believe there are many men and women in our church who are willing to do whatever is needed if they have some one to organize and direct the work, and to give them something definite to do. We believe our people will support this campaign for a leader for our boys and girls.

The MOST we can do for our children is not too much.

Let's give them a Bigger and a Better First Church.

LET'S GO!

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November 28, 1923.

Dear Friends:

WHY $10,000?

Your church budget last year was $6,010, of which you raised about $5,700. In addition, you raised for benevolences, by various appeals, a little over $1,200, making a total of approximately $6,900. The church work was hampered last year because the additional $300 of the budget was not raised. Certainly, $6,000 for church expenses and $1,250 for benevolences is the least that we should attempt to do.

We are all agreed that more activities for the young folks are a vital necessity for the life of our church. To do this successfully, we must have a full-time young people's worker. A conservative estimate of the expense of this work, including salary, is $2,750. This is the real increase in the budget. The total which should be raised is, therefore, $10,000.

PUTTING IT UP TO YOU

"How much shall *I* give?" "What is *My* share?"

Perhaps these are your questions just now. Next Sunday afternoon you are asked to remain at home until the church canvassers call. You will want to think it over and be ready to make your subscription.

To the question "How much?" we give two answers.

The first is for the man or woman who has done his or her full share in the past. To such, we say: The church needs $10,000 this year as against the $6,900 raised last year, an increase of almost 50 per cent. If possible, increase your contribution proportionately. Do all YOU CAN to help carry what the church MUST carry. That is all any one could ask of you.

The second, perhaps, applies to more of us. Have we, in the past, treated our gifts as "something to get by on," and "as much as some one else gives"? Have we limited our gifts to what, without any effort, we could easily spare?

We had in our midst last year a woman of modest means, who did baking and took care of children in order to contribute one dollar each Sunday for our church. She appreciated the importance of the church. Most of us do not. There are a little less than 200 families represented in our congregation. If each family contributed on the average one dollar each Sunday, or $52 per year, the $10,000 budget would be subscribed. Some of us can and must do more in order to make up for those who cannot do that much. Many of us spend more than this on gasoline alone, not to say anything about tires and auto repairs.

Let us who are in the second class make our giving this year a real spiritual service. Let us deny ourselves and give, not of our residue, but of our substance. Let us make our giving REAL. This may mean 100 per cent, perhaps 200 per cent, increase. But it is our share in the new, 1924 program.

LET EACH ONE CONTRIBUTE, not just the so-called "head" of the family. Figure what you can give as a family, and then apportion it among the members, including the older children. In that way each one will share his or her responsibility, and we shall all get more joy and satisfaction out of our giving.

THINK—WOULD YOU LIVE IN A CHURCHLESS FARGO?

What you give to your church is an investment in your community which will bring to you and your family dividends that cannot be estimated in money.

"What I spent, I had;
What I kept, I lost;
What I gave, I have."

INSTRUCTIONS TO CANVASSERS

1. Meet at the Church Sunday afternoon at 2.30 for material and final instructions.
2. Use automobile—if you have one.
3. Take time for each visit.
4. Leave a copy of the Congregational Hand Book at each house.
5. Get a pledge from each member of the family, if possible.
6. Show a neighborly interest in every one.
7. Refuse to be offended, no matter what is said.
8. Refrain from argument.
9. Tactfully avert postponement of decision.
10. As a last resort, promise to drop in on the way back an hour later.
11. Avoid showing Information Card. That is for your private information.
12. Make a mental note of matters which should be reported to the pastor, such as sickness, removals, newcomers, prospective members or workers, features they like and those they don't like. After leaving the house, jot this down on the Information Card. Turn in these cards with the pledges.
13. *DO NOT USE THE TELEPHONE IN PLACE OF A CALL.*
14. Return to the church when through. Reports will be checked, and refreshments served at 5.30.

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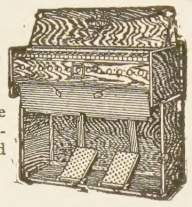

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PERSONALIA

Miss Julia Wagner (P.) went to Mazatlan in June to attend the close of school, to get an introduction to her future field, and to study the immediate needs of the work. The "Big Event" of her summer is to be a trip to San Diego and a visit home in Claremont, which place she reached the early part of July. Her ambitious plans include the study of Spanish at summer school. She also has a childhood background for her language study which makes her pronunciation less a trial for her than for some others.

The Treasurer of the Woman's Board of Missions, Mrs. Frank Gaylord Cook, has been the recipient of many friendly and delightful attentions from Japanese, as well as from the mission groups, during her stay in Japan. None was more sincere and perhaps more representative than the speech of welcome when, on June 18, she visited the Matsuyama Night School, that institution founded more than thirty years ago by Miss Cornelia Judson.

"We cannot contain ourselves for joy in greeting you, Mr. and Mrs. Cook, here tonight, because the American Board, from which you come, is the powerful founder and the earnest supporter of our school and has always had a motherly love for us. We are very proud to have the honor of meeting you.

"Some of our people have lost confidence in the love of your country since the late exclusion bill was passed. For all that, we cannot find even the shadow of an un-Christian feeling in you, who have visited us as intimate friends. Therefore we believe that the cry for Japanese exclusion from your country is not your own, but that your voice is one of righteousness and love, which the people who believe in God and carry on His purpose utter.

"When we think of this we believe that we shall be able to build the Kingdom of Heaven in our country by trusting you. Therefore courage arises in our hearts, and we feel the responsibility on our shoulders to make the world a paradise through believing in our God.

"Oh, our dear and respected sympathizers, please lead us and keep us closer under the wings of love, and help us to learn higher ideals of righteousness.

"I offer you these short and awkward words as an address of hearty welcome."

(*Given by a teacher in the Night School representing the faculty.*)

Continued on page 451

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PERSONALIA

Concluded from page 450

Miss Gordon and Miss Andrews (P.) went to Mahableshwar, and the latter passed her first language examination, a real feat, as she had been in the country but six months, and students are not encouraged to try for this examination even at the end of the first year. Born in India, the language is a part of Miss Andrews's missionary heritage.

Rev. Ernest Pye, of Constantinople, will act as principal of the School of Religion, soon to be removed to Athens.

Rev. Fred F. Goodsell, of the Turkey Mission, has declined a call to the presidency of the American University at Beirut, Syria, also an invitation to an important position on the Staff of the American College in Cairo. He will continue with the Board in work in Turkey.

Dr. Lester Beals and Dr. Rose Beals spent a part of the hot season at Kodaikanal, in South India, where their two little girls are at school. Their oldest son is a student at the University of Michigan, which is Dr. Lester Beals's alma mater.

Miss Olive Hoyt (B.), principal of the Girls' School at Matsuyama, recently received a very pleasant call from a *gendarme*. He had come especially to see if the school, being under American auspices, had experienced any unpleasantness from any source whatever. He hoped such was not the case, but he wished to make sure of it. Matsuyama has been very quiet over the immigration matter, but the Japanese feel very deeply that they have been insulted and are grieved to the core.

Miss Minnie B. Mills (I.), of the American Collegiate Institute, formerly in Smyrna and now in Athens, was suddenly called home because of a serious accident which her mother had suffered, and cared for her until her death, July 12. She is still detained at home because of the needs of an invalid brother.

Miss Isabelle McCausland (I.), head of the sociology department in Kobe College, has had a most profitable furlough year, taking two years in one at the College of Economics in London, living in two social settlements, visiting all manner of social work, taking part in a bewildering number of conferences, committees, etc., and meeting many worth-while people of varied nationalities.

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THE CHRONICLE

DEATHS

July 27. In London, England, Kathleen Easmon, wife of Kamba Simango. Mr. and Mrs. Simango were to be associated with the Rhodesia Branch of the South Africa Mission. They were in Lisbon, studying the Portuguese language, etc. Mrs. Simango went to London to attend an international conference. The cable notification of her death states that her husband arrived too late to see her alive.

ARRIVALS IN THIS COUNTRY

July 10. In New York, Rev. and Mrs. A. D. Heininger, of Tehsien, North China.

July 23. In San Francisco, Rev. and Mrs. Henry J. Bennett, of Tottori, Japan Mission.

July 31. Rev. and Mrs. Frank J. Rawlinson, of Shanghai, China.

ARRIVALS ON THE FIELD

July 11. In Colombo, Ceylon, Rev. Arthur A. McBride, of Sholapur, India, rejoining the mission after furlough.

BIRTHS

May 27. In Taikuhsien, Shansi, China, to Rev. and Mrs. Philip D. Dutton, a son, Frank Warner.

July 16. In Mobile, Ala., to Rev. and Mrs. Henry C. McDowell, of West Africa, a son, Elmer Hugh.

July 30. In Ahmednagar, India, to Rev. and Mrs. Wilbur S. Deming, a son, Donald Livingston.

MARRIAGES

July 29. In New York, at the chapel of Union Theological Seminary, Mr. Stephen Clough Peabody and Annie Rhea Wilson. Mr. and Mrs. Peabody are under appointment to the American Board Mission in Peking, China.

Aug. 6. In Chicago, Miss Daisy Colman, Assistant Home Secretary of the W. B. M. I., and Mr. Claude M. Steele, of Middle Point, O. Miss Colman carried the work of Acting Home Secretary during Miss Uline's absence, 1918-1921, and since then has been field worker and assistant in the Home Department as well as Executive Secretary of the Illinois Branch of the W. B. M. I.

Aug. 9. In Neosho, Mo., Miss Augusta de la Porte, secretary for young people of the W. B. M. I., and Dr. Paul Doescher, of Chicago. Mrs. Doescher will continue in her position for another year, as her husband remains in Chicago for that length of time.

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